

KOREA

A Trail Blazer

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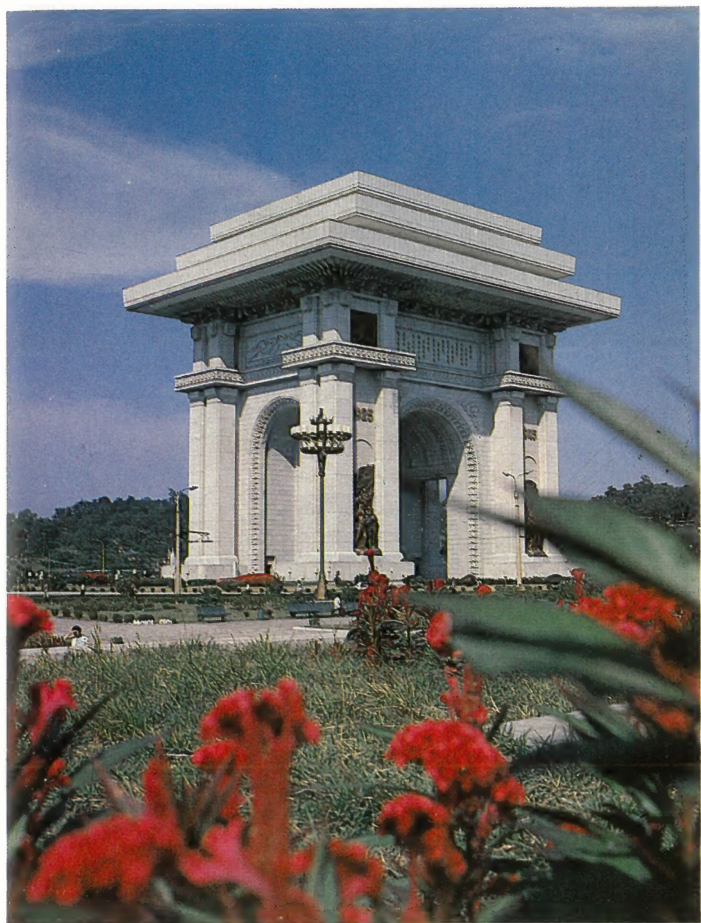
The great leader Comrade Kim Il Sung and the dear leader Comrade Kim Jong Il look down over Pyongyang from the Pyongyang Koryo Hotel



The great leader Comrade Kim Il Sung's
native home at Mangyongdae



The log cabin in the secret camp on Mt. Paekdu
where the dear leader Comrade Kim Jong Il
was born



Arch of Triumph



Kimilsungia



Night view of the Tower of the Juche Idea



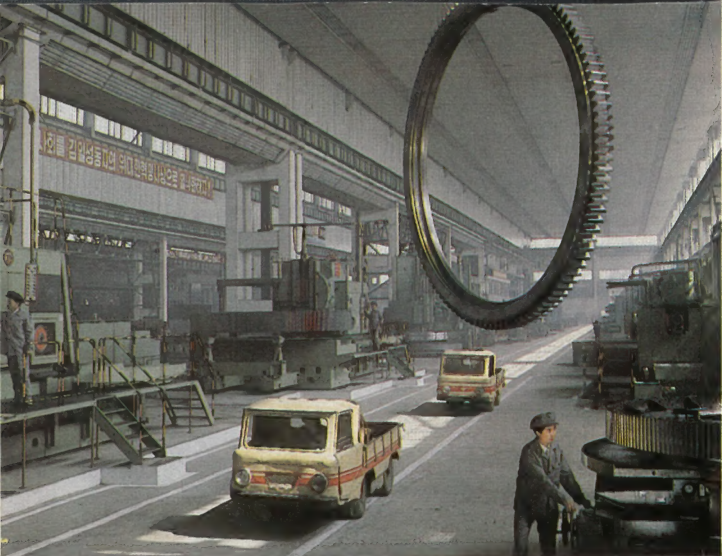
Part of the grand monument of Samjiyon with Mt. Paekdu in background



The emblem of the Workers' Party of Korea



Chollima Statue



A view of processing shop of the Taean Heavy Machine Complex



“Chollima” tractors on the assembly line at the Kum Song General Tractor Plant



A view of Namhung Youth Chemical Complex

The modern Pyongyang Aeguk Aluminium Sash Factory





Weeding of paddy-field



Harvest of persimmons

Rice thrashing



Editor's Note

The Liaison Council of Japan Teachers' Society for Study of the Juche Idea compiled the essays and travelogues of its delegates on their visits to the Democratic People's Republic of Korea and published the fourth volume of the book *Korea—A Trail Blazer*.

The Foreign Languages Publishing House has selected some of its items and publishes them in translation in various languages.

September 1989

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THE REVOLUTIONARY HISTORY OF PRESIDENT KIM IL SUNG

Aida Nagae

Chairman

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President Kim Il Sung was born at Mangyongdae, Pyongyang, on April 15, 1912.

The time when President Kim Il Sung was born and grew up was a time of national sufferings when the Korean people were deprived of their country by Japanese imperialism and reduced to colonial slaves. The Japanese imperialists who had long been attempting to invade Korea imposed the "Korea-Japan Annexation Treaty" on her and converted her into their complete colony in 1910. And then the Japanese imperialists stepped up plunder and massacre in Korea, driving her people into the direst distress, while unleashing full-scale wars of aggression such as the "Manchurian Incident" in 1931, the Sino-Japanese War in 1937 and the Pacific War in 1941. This gave rise to the Korean people's struggle for Chajusong against Japanese imperialism, which, though spontaneous, assumed various forms. And on the international arena the

October Revolution in Russia emerged victorious in 1917, and the anti-fascist struggle was launched against the aggressive wars waged by Japan, Germany and Italy, and the flames of national-liberation struggle began to rage furiously.

Concurrently with the aforesaid historical conditions his revolutionary family background exerted a decisive influence on his growth. As is well known, the great grandfather of the President had taken the lead in the struggle for sinking the "General Sherman"; his father had embarked on the road of revolution, cherishing the great idea *Chiwon* (Aim High), and organized the Korean National Association and waged an extensive anti-Japanese struggle; his mother struggled devotedly for the independence of Korea and for the emancipation of women; his grandfather and grandmother, uncles, younger brothers, cousin, his grandfather and uncle on his mother's side had fought for generations at the head of the popular masses against invaders from outside and all hues of class enemies for the independence of the country and freedom and liberation of the people and for the victory of the lofty revolutionary cause of the working class. President Kim Il Sung was born and grew up to be a great revolutionist in this most patriotic and most revolutionary family.

The great leader had crossed the Amnok River at the age of 13 and embarked on the revolution and, until he returned to the homeland in triumph in the revolutionary struggle, fought for 20 years

in untold hardships and tribulations without any state-backed rear or support of a regular army.

He had to devise lines and methods of struggle and strategy and tactics of the revolution by using his own brains. As President Kim Il Sung said, the anti-Japanese revolutionary struggle had had to surmount indescribable hardships and grim trials and gone through many turns and twists and made heartrending sacrifices. Whenever resolute steps were needed in face of many complicated problems, the difficulties would be tidied over and the revolution would develop onto a higher stage by the Juche-based revolutionary lines of President Kim Il Sung who used to set out correct strategy and tactics.

This process of victorious revolutionary struggle was precisely the process in which the Juche idea was founded, developed and enriched.

Referring to this, President Kim Il Sung said in his speech, *On the Occasion of the 30th Anniversary of the Foundation of the Workers' Party of Korea*:

"The anti-Japanese armed struggle hardened the conviction of the Korean communists that man was the master of his own destiny and that he also had the ability to shape it....

"In the course of the long, arduous anti-Japanese revolutionary struggle, the Juche idea was formulated, developed and enriched and the ideological system of Juche was established in the Korean communist movement."

The philosophical principle of the Juche idea that man is the master of everything and decides

everything is precisely the historical summarization of the victorious Korean revolution. Therefore, it serves as the guiding star for all the oppressed peoples and all the people who are fighting for human liberation.

There were four important milestones in the development of the revolutionary struggle onto a higher stage, in opening up broad prospects for the victory of the revolution by correctly setting out the strategy and tactics, and in developing and enriching the Juche idea in Korea. They were, first, the founding of the Down-with-Imperialism Union in October 1926; secondly, the establishment of the Juche-based revolutionary lines in his historic report *The Path of the Korean Revolution* delivered at the Kalun Meeting in June 1930 and in his speech *Let Us Repudiate the "Left" Adventurist Line and Follow the Revolutionary Organizational Line* made at the Mingyuegou Meeting in May 1931; thirdly, the founding of the Anti-Japanese People's Guerrilla Army in April 1932; fourthly, the inauguration of the Association for the Restoration of the Fatherland in May 1936. Those four events marked great turning points in the revolutionary struggle of Korea before liberation.

With the formation of the Down-with-Imperialism Union, the weaknesses of the early communist movement in Korea which had been manifested in "Left" adventurism, sectarianism and flunkeyism, and the limitations of the nationalist movement had been surmounted, and the lines of the Korean revolution had been established

on the principle of Chajusong and the historical roots of the Workers' Party of Korea laid.

In his reports and speeches made in early 1930's the great President appealed to the Korean people to carry on the Korean revolution by themselves to suit the specific condition of Korea while guarding against the sectarians and flunkeyists, and defined the character of the Korean revolution as anti-imperialist, anti-feudal democratic revolution when he put forward the revolutionary lines based on the Juche idea, and then clearly indicated the line of struggle for crushing the Japanese imperialist aggressors.

The Association for the Restoration of the Fatherland was the first anti-Japanese national united front organization representing the whole country and a powerful underground revolutionary organization. In particular, *the Ten-Point Programme of the Association for the Restoration of the Fatherland* which stipulated tasks from that of establishing a people's government to that of achieving the freedom and liberation of the people was a concrete action programme that set out clear objectives for the victory of revolution to the Korean people and served as an immortal classic embodying the Juche idea in itself. The revolutionary struggle that had advanced along the path marked by four important turning points by embodying the Juche idea authored by President Kim Il Sung like this dealt a heavy blow to Japanese imperialism in the historic Pochonbo Battle in June 1937. In the classic work *The Tasks of Korean Communists* he authored in

November 1937, the President pointed to the need of stepping up energetically the preparatory work for founding the party while indicating the prospects for victory in the revolution more clearly, and advanced the task of intensifying the study to firmly equip the People's Revolutionary Army soldiers with the Juche idea. In the period following 1936 he firmly built up the area of Mt. Paekdu into a base for the Korean revolution and launched guerrilla wars in succession to deal a crushing blow to Japanese imperialism, securing great military victories every day. In August 1940, in view of the forthcoming victory in the Korean revolution, the President called upon the guerrillas to be well prepared to hasten the great event of national liberation and set forth the policy of building a new society after liberation which would include the construction of the party, the people's government and the people's armed forces. On August 9, 1945, President Kim Il Sung gave an order to launch the final attack. At last, on August 15, 1945, Japanese imperialism surrendered unconditionally. The anti-Japanese revolutionary struggle led by President Kim Il Sung won victory and the Korean people were liberated from 36 years of colonial yoke by Japanese imperialism.

The victory of the anti-Japanese armed struggle fully proved the correctness of the revolutionary line based on the Juche idea which had been laid down in many works including *The Ten-Point Programme of the Association for the Restoration of the Fatherland*, and *The Tasks of Korean*

Communists, and it set a practical example of the anti-imperialist national-liberation struggle in colonial countries.

How was the Juche idea developed and deepened after liberation?

On August 20, 1945, the fifth day of liberation, President Kim Il Sung delivered a speech under the heading of *On Building the Party, State and Armed Forces in the Liberated Homeland*. In the speech he pointed out that Korea was faced as ever with the immediate revolutionary task of fulfilling the anti-imperialist, anti-feudal democratic revolution, and with this in view, set the goal of vigorously pushing forward the building of the party, state and armed forces. A new struggle was thus started to build the Democratic People's Republic of Korea representing the interests of the entire Korean people and on October 10, 1945, the Communist Party was founded. In his report to the Inaugural Congress of the Central Organizing Committee of the Communist Party of North Korea, President Kim Il Sung said:

"...In an endeavour to build a Democratic People's Republic that will guarantee our nation's complete independence and sovereignty, we must form a democratic national united front embracing all patriotic, democratic political parties and groupings so as to rally broad patriotic, democratic forces."

This represented a Juche-based stand aimed at rallying all the social classes and strata interested in the fulfilment of the immediate tasks

of anti-imperialist, anti-feudal democratic revolution, which was based on a scientific analysis of the peculiarity of Korea which remained still a colonial, semi-feudal society in consequence of Japanese imperialism's protracted colonial rule and of the balance of class forces right after liberation. In accordance with this stand the "Leftist" line and Right opportunist aberration were repudiated, and vigorous efforts were made to rally the working class, peasantry, patriotic intelligentsia, and even the conscientious national capitalists and religionists. This stand was based on the scientific analysis of the political situation given by President Kim Il Sung in his report, *On Building the Party, State and Armed Forces in the Liberated Homeland* delivered on August 20, 1945, only five days after liberation. He pointed out:

"The aggressive army of US imperialism which has long been watching for a chance to invade our country is going to be stationed in the southern half of Korea. This political situation demands us to sharpen our revolutionary vigilance."

Proceeding from this stand, President Kim Il Sung built a people's government body in each locality, and extended active help to the formation of the Democratic Youth League, the Democratic Women's Union and various other public organizations, and to the founding of political parties such as the Democratic Party, the New Democratic Party and the Chondoist Chongu Party. The correctness of this policy of

President Kim Il Sung was proved by the subsequent march of history, and the proposal for independent, peaceful reunification of Korea through the founding of the Democratic Confederal Republic of Koryo is irrefutable proof that his policy on the national united front is consistently followed even today.

In pursuance of the correct strategy and tactics for the Korean revolution like this, the Communist Party merged with the New Democratic Party in August 1946 to form the Workers' Party of Korea which embraces the working class, broad peasantry and working intelligentsia; a series of democratic reforms such as the agrarian reform, nationalization of industries, labour law, law on sex equality, reforms of educational and judicial systems and others were enforced, and the people's democratic system was established.

He personally took up a spade and spearheaded the efforts for nation-building. President Kim Il Sung organized the general election campaign for the purpose of establishing a unified all-Korea democratic government by rallying the political parties and public organizations in north and south Korea. Thus, on September 9, 1948 he founded the Democratic People's Republic of Korea.

As a result, the task of anti-imperialist, anti-feudal democratic revolution was already fulfilled in north Korea, and all efforts were concentrated on the accomplishment of the tasks of the period of transition to socialism. However, the Korean people had to go through severe ordeals due to

the Korean war started by the US imperialists in June 1950.

But at that time, too, he mobilized the entire people to defend the freedom and independence of the country on the strength of the unique and scientific strategy and tactics worked out during the anti-Japanese armed struggle and the anti-imperialist united front formed under the banner of friendship between Korea and China, and under the fighting slogan "Everything for Victory in the War!" and crushed the aggressive design of US imperialism, the ringleader of imperialism.

The Korean people who had frustrated the aggressive design of US imperialism on Korea rose like the phoenix after the war and stepped up the building of socialism at a miraculous speed under the leadership of President Kim Il Sung.

Thanks to the original policy of economic construction of giving priority to the growth of heavy industry while simultaneously developing light industry and agriculture, the promotion of agricultural cooperativization, the Chollima Movement after 1957 and the propelling of the ideological, technical and cultural revolutions, in particular, socialist construction advanced at an amazing speed. The policy of President Kim Il Sung on carrying forward the ideological, technical and cultural revolutions as the tasks of the continuous revolution to be pursued until the building of communism even after the seizure of power by the working class and establishment

of the socialist system, is followed even now. This is a new theory on the continuous revolution after the establishment of the socialist system, and it serves as an inspiring banner for the countries of the new-emerging forces that are fighting for national liberation and socialist construction.

Socialist construction in the Republic that had risen from debris began with the three-year plan for the rehabilitation and development of the national economy for 1954-1956.

The foundations of socialism were laid during the five-year plan beginning in 1957. Excepting the seven-year plan started in 1961 under the circumstances in which the aggressive moves of US imperialism were stepped up, and deferred for three years, all plans were overfulfilled.

With the progress of the technical revolution, the gap between agricultural and industrial labours and the distinctions between heavy and light labours were considerably narrowed down. A struggle was launched to free women from the heavy burdens of household chores. Between 1970 and 1979 industrial production grew at a high rate— 15.9 per cent annually, and gross industrial output value increased 3.8 times. The national income per head of the population reached 2,400 dollars in 1986. The number of tractors for every 100 hectares of cultivated land reached 7 in the plain areas and 6 in the intermediary and mountain regions. The per-hectare grain yields reached 7.6 tons for rice and 6.5 tons for maize, and the goal of 10 million tons of grain production was

attained. With the Law on the Nursing and Upbringing of Children put into force, the number of nurseries and kindergartens furnished with complete nursing and educational facilities amounted to nearly 50,000 across the country. The 11-year compulsory education is universal, and the universities numbering 235 and colleges 473 have trained 1,310,000 engineers and experts. The credit for all the achievements such as free medical service, abolition of taxes, flowering Juche art, rests with President Kim Il Sung. His ability of leadership was revealed to the full in the revolutionary mass line embodied in the Chongsan-ri spirit and Chongsan-ri method.

His method of on-the-spot guidance unexampled in the world has produced many an anecdote showing the affection, trust and revolutionary comradeship between the leader and the people.

The two theses made public in this historic period—*Theses on the Socialist Rural Question in Our Country* given out in 1964 and *Theses on Socialist Education* published in 1977—became important guidelines for the people all over the world who are demanding Chajusong.

President Kim Il Sung's idea and theory on the transition period has provided a revolutionary textbook to the countries of the newly-emerging forces that aspire after socialism and communism.

The struggle for the reunification of Korea based on the three principles of independence, peaceful reunification and great national unity which embody the Juche idea bore fruits in the

North-South Joint Statement issued on July 4, 1972. The reunification proposal based on the three principles enjoys international support and encouragement despite the moves of US imperialism and the south Korean fascist clique to frame up "two Koreas". At present the international support and encouragement for the proposal for founding the Democratic Confederal Republic of Koryo are increasing and further strengthening.

The Juche idea formulated as an integrated system of ideology, theory and methodology of Juche has become a guiding idea of the age of Chajusong. The Democratic People's Republic of Korea, a socialist power of independence, self-support, and self-reliance in defence, has become a model of socialism, and her policy of anti-imperialism, independence and proletarian internationalism with the Juche idea as its guideline has made the Republic a leading state of the non-aligned movement.

The struggle for overall victory of the cause of Juche is advancing constantly, and it saw a new upsurge in October 1980 when the Sixth Congress of the Workers' Party of Korea was held. At that congress, the President stressed the necessity of stepping up the historic cause of achieving the complete victory of socialism and modelling the whole society on the Juche idea; set out the ten long-term objectives of socialist economic construction; advanced the proposal of reunifying Korea by founding the Democratic Confederal Republic of Koryo; and clarified the

principles for developing the non-aligned movement on the basis of the solidarity of the anti-imperialist, independent forces.

The history of the revolutionary struggle of President Kim Il Sung summed up above shows that the Korean revolution should proceed from the specific conditions of Korea, should be achieved by the Korean people themselves and carried on by the strategy and tactics congenial to the reality of Korea, and that the President solidly built up the Party, the core detachment in the revolutionary struggle, based on the worker-peasant alliance, and he went among the working masses and gained wisdom and strength from them and held consistently to the popular method and style of work leading them correctly in order to rally them behind the Party. The history of President Kim Il Sung's revolutionary struggle embodies in itself the Juche idea that man is the master of everything and decides everything and that the masses of the people are the master of the revolution and construction and have the power to push ahead with them.

The struggle for building up the party and for establishing the people's government and the theory on the united front are all embodiments of the Juche idea.

At the Inaugural Congress of the Central Organizing Committee of the Communist Party of North Korea in October 1945 President Kim Il Sung taught how to turn the Party into a revolutionary and militant one and set forth the organizational line for consolidating its unity

and cohesion with the Juche idea, its revolutionary idea, as its unique guideline, for fighting resolutely against factionalism, parochialism and Right and "Left" opportunism and for strengthening its revolutionary discipline based on democratic centralism. And in regard to the political line of the Party, he defined the founding of a Democratic People's Republic as the fundamental political task and elucidated four immediate tasks for its realization.

First, a Democratic People's Republic that will guarantee the nation's complete independence and sovereignty should be built by forming a democratic national united front embracing all patriotic, democratic political parties and groupings so as to rally broad patriotic, democratic forces. Secondly, the remnants of Japanese imperialism, the lackeys of international reaction and all other reactionaries—the greatest obstacle to the building of a democratic state—must be swept away, thereby expediting the democratic development of the country. Thirdly, the people's committee, a genuine people's organ of power, must be formed in all local areas, democratic reforms carried out so as to rehabilitate and develop the economy, the people's material and cultural standards of living raised, so that the main foundation for the building of an independent, democratic state will be laid. Fourthly, in order to fulfil all these tasks, the Communist Party should be expanded and strengthened and the work of public organizations be vigorously pushed forward.

In a society where the working masses, the subject of history and the motive force of social development, have power in their hands and are the masters of the state and society and where they exercise their independent rights as human beings through the people's government they founded for themselves, the struggle to defend the freedom and rights of the working masses is integrated with the struggle to protect the people's government. The people's government is not an organ to rule and reign over the people, but the working masses who have taken power into their hands exercise their power through the people's government. The people's government alone can make the working masses display their Chajusong and creativity and ensure democracy for them, that is, socialist democracy. Precisely this is the function of the people's government under socialism.

The monolithic ideological system of the Party as the advance detachment, the principle of democratic centralism, the theory of the mass line and the united front for rallying the masses around the Party, the strengthening of the function of the people's government and the repudiation of bureaucratism—this has become another factor making for the rapid development of socialism in Korea.

The history of revolutionary activities of President Kim Il Sung is simultaneously the history of the formation of the united front.

President Kim Il Sung infused in the hearts of the masses of the people the Juche idea that

one is responsible for one's own destiny and that one is strong enough to carve out one's destiny, and worked hard to unite into a single political force all the working class and social sections interested in the revolutionary struggle by bringing the Chajusong and creativity of the popular masses into full play. While keeping the Party, the main force of the revolution, in the leading position, President Kim Il Sung followed the principle of Chajusong in the united front movement and jealously defended the interests of the people and held fast to the mass line for this. He consolidated the worker-peasant alliance, united youth and students and intellectuals, formed alliance with the conscientious national capitalists and waged an uncompromising struggle against the reactionary elements who interfered with the formation of the united front.

The united front policy of President Kim Il Sung is based on the immortal Juche idea.

As is clear from the history of the revolutionary activities of President Kim Il Sung, his united front policy was at the bottom of the formation of the Down-with-Imperialism Union in 1926, which provided for the first time in Korea the foundation for the anti-Japanese national united front based on a correct line. At the Kalun Meeting held in 1930 the character of the Korean revolution was defined as the anti-imperialist, anti-feudal democratic revolution, and the policies of armed struggle and united front were laid down. In 1932 the Anti-Japanese People's

Guerrilla Army was founded, the people's revolutionary government was established in the guerrilla bases-liberated zones, the united front organizations were expanded and strengthened. This process led to the birth of the Association for the Restoration of the Fatherland in 1936 as an anti-Japanese national united front organization with its programme, rules and an independent guiding system on the principle of democratic centralism for the first time in Korean history.

In Korea freed from the colonial yoke of Japanese imperialism on August 15, 1945, the anti-imperialist, anti-feudal democratic revolution was carried out and the People's Committee of North Korea was built as a genuine, people's government. When US imperialism framed up the south Korean puppet government and openly took to the perpetual division of Korea, the north-south general election was held for the whole country and the Democratic People's Republic of Korea was founded on September 9, 1948.

The struggle for an independent, peaceful reunification of Korea going on today is a concentrated embodiment of the united front policy advanced by President Kim Il Sung.

The proposal of President Kim Il Sung for founding the Democratic Federal Republic of Koryo which enjoys world-wide support and encouragement is a magnificent expression of his national united front programme for bringing about great national unity without regard to the differences of ideas and political systems in the

north and the south.

Now I would like to refer to the decisive role played by the personality and virtues of a revolutionist in bringing about the unity and solidarity of the working masses and in the fulfilment of revolutionary tasks.

No matter what a great idea a leader may have created and what brilliant results may have been attained, it is impossible to unite the people really firmly if the relations between the leader and the people are not intimate and the leader's personality is not noble enough. When we look back on the history of President Kim Il Sung's revolutionary struggle, we cannot but refer to this question.

Many anecdotes about President Kim Il Sung showing his lofty virtues can be heard from people everywhere.

The President took a warm care of the orphans who had lost their parents in battles against Japanese imperialists and brought them up to be excellent guerrillas in the guerrilla bases; he laid blankets quietly over the soldiers who were dead asleep from fatigue in the biting cold of the camping grounds; he would chop firewood with his soldiers in the severe cold of winter. The President paid attention to organizing art performances while commanding the anti-Japanese guerrilla struggle; he made clothes for the members of the Children's Corps with the money his mother had given him when he left home. He did not eat his share of parched rice powder which was no more than a bowlful, but gave it

to his soldiers.

This image of the President has been handed down in the form of unforgettable touching anecdotes of the days of the severe anti-Japanese revolutionary struggle. His benevolent love for the people is based on his deep confidence in them. He always stays among the people, thinks of them, shares joys and sorrows with them, cares for their security and health and the promotion of their welfare and takes care of the children and old folks in whatever difficult circumstances. This love is associated with the leadership method of the President who puts man in the position of master of everything and awakens and develops the wisdom and ability of the people. I have already said that this was fully reflected in the democratic national united front movement.

President Kim Il Sung said:

"The consistent mass line of our Party is to serve the popular masses faithfully, to go amongst them to educate, transform and unite them, as well as to draw courage and wisdom from them and mobilize the broad masses for carrying out the tasks of revolution."

Even after winning brilliant victory in the anti-Japanese revolutionary struggle, President Kim Il Sung visits all parts of the country to give guidance on the spot without taking even a moment's rest.

Although his native place Mangyongdae was at a stone's throw, the President did not drop in at it but went straight to the Kangson Steel

Plant (today's Chollima Steel Complex) to give on-the-spot guidance, and this on-the-spot guidance of his is continuing until today. Sometimes he sat face to face with peasants on a straw mat and had a talk with them, sometimes he went among primary school children and cared for their school things and uniforms. His field guidance goes on at an iron works today and on a cooperative farm tomorrow. He now gives concrete teachings on the construction of the dam of a hydro-electric power station and now beds out young rice plants with farmers. He guides the construction of the city of Pyongyang in the forefront of the workers, pays close attention to the building of rest homes for the workers and looks after the lives of children who lost their parents.

President Kim Il Sung leaves his footprints in field guidance even in remote mountain areas, to say nothing of towns and countryside. He has trodden all parts of the country and the distance covered by him will be long enough to go round the earth several times.

He sits knee to knee with the people to have a talk with them. Such a leader cannot be found in any other countries. Therefore, the instructions of President Kim Il Sung agree with the actual situation because they are always based on the specific realities and respect the people's aspirations.

The Korean people have President Kim Il Sung, who gives on-the-spot guidance throughout the country, close to them, listen to his remarks and

receive his scrupulous guidance. President Kim Il Sung who goes the way of field guidance with great energy said in retrospect:

"... the people have always been my devoted protectors, grateful benefactors and excellent teachers."

As we can see here, the relationship between the leader and the people, especially their unity and cohesion based on the Juche idea, is firmly guaranteed by the leader's virtues.

The building of a communist society where the Chajusong of the working masses is completely realized by taking over and carrying forward to completion the revolutionary cause started by President Kim Il Sung cannot be accomplished in one generation, but is presented as a task of the continuous revolution. Therefore, the question of succeeding to the revolution is a vital problem which will decide the issue of the revolution.

Korea solved this question by acclaiming Secretary Kim Jong Il as the successor to President Kim Il Sung. This is a reflection of the unanimous desire of the Korean people to inherit and carry forward the Korean revolution successfully.

The First Session of the Eighth Supreme People's Assembly of the Democratic People's Republic of Korea held on December 29-30, 1986, reelected Comrade Kim Il Sung President, thereby demonstrating to the whole world the figure of the Republic continuously advancing towards the complete victory of socialism.

In his policy speech *For the Complete Victory of Socialism*, President Kim Il Sung first pointed out that the cause of building of socialism and communism is a solemn work to completely realize the Chajusong of the popular masses, and elucidated the historic tasks of the period of transition from capitalism to socialism—complete liquidation of capitalism in all areas of social life and the building of a classless society. And then he made clear the fundamental questions arising in completely attaining the lower stage of communism, that is, the completely victorious socialist system, and in going over to a higher stage.

Secondly, President Kim Il Sung stressed:

“The fundamental question in winning the complete victory of socialism is to transform people and social relations on the pattern of the working class so as to eliminate class differences and establish a classless society.”

The workers and cooperative farmers are only classes remaining in socialist society. In socialist society the question of abolition of classes boils down to the question of eliminating class distinctions between the workers and the farmers by solving the rural question. In order to solve this question it is imperative to turn the cooperative property, socialist property, into all-people property and establish an undivided sway of all-people property.

Thirdly, President Kim Il Sung announced that the Third Seven-Year Plan would be undertaken from 1987 and put forward its fundamental task.

It is to continue to press ahead with the Juche-orientation and modernization of the national economy and the application of scientific techniques to it so as to lay the solid material and technical foundations for the complete victory of socialism. In the new plan period the ten long-term objectives of socialist economic construction put forward at the Sixth Congress of the Party are to be attained and gross industrial production will grow 1.9 times and agricultural production 1.4 times at least.

In implementing this plan it is imperative to accelerate the technical reconstruction of the national economy by developing science and technology and stepping up the technical innovation drive, to radically increase the production capacities of the key industries and markedly raise the living standards of the people and decisively improve the guidance of the economy and management of enterprises.

Fourthly, President Kim Il Sung set forth the task of strengthening the people's government and enhancing its functions and role. In order to fulfil this task the line of ideological, technical and cultural revolutions, class line and mass line should be thoroughly implemented, revolutionary system and order be established in state and social life, and economic life of the country be placed under a unified control and run in a coordinated way.

Fifthly, he put forward the task of achieving the independent, peaceful reunification of Korea, the most urgent national task. I will deal with

the concrete views on the question of reunification separately, but I must mention that President Kim Il Sung pointed out that the acute distrust between north and south was mainly due to the political confrontation and military strains, and that this can be removed by creating an atmosphere of sincere trust within the nation, and called for high-level political and military talks between the north and the south.

President Kim Il Sung proposed to hold tripartite talks of the DPRK, the United States and south Korea to conclude a peace agreement between the DPRK and the US and adopt a non-aggression declaration between the north and the south and to found the Democratic Confederal Republic of Koryo.

These proposals are most reasonable and realistic proposals which take into consideration the realities of the north and the south with different social systems. The people of the world admire the steadfast attitude of the DPRK which is capable of making such realistic and flexible suggestions, and extend unstinted support and encouragement to it.

The policy speech of President Kim Il Sung is permeated with confidence in the future of Korea which is guided by the invincible Juche idea whose correctness has been confirmed by the 40 years' history of the Workers' Party of Korea.

Bright is the future of Korea led by President Kim Il Sung who has seen his 75th birthday come round and by Secretary Kim Jong Il who is directing the state affairs.

ACHIEVEMENTS OF THE IDEOLOGICAL AND THEORETICAL ACTIVITIES OF SECRETARY KIM JONG IL

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PREFACE

Article 4 of the Constitution of the DPRK stipulates:

"The Democratic People's Republic of Korea is guided in its activity by the Juche idea of the Workers' Party of Korea, a creative application of Marxism-Leninism to the conditions of our country."

Korea which was a backward colonial semi-feudal society under the rule of Japanese imperialism, has built a socialist system and made rapid progress. She had now put forward the ten long-term objectives of socialist economic construction and is striving to attain the level of advanced industrial nations by carrying them

out ahead of schedule. This is the DPRK.

Speaking of this country, people express their impressions in different ways, calling it, a country where the children are the kings, a country of art, a country of education, a country freed from taxes, a country of free medical care, a model of socialist industrial state, and a country of independence, self-support and self-reliance in defence. The people who have some knowledge about this country call it a country of Juche. The Juche idea is the very key to the secret of progress in this country. In fact, this country is now striving for modelling the whole of society on the Juche idea.

Secretary Kim Jong Il, the successor to President Kim Il Sung said:

"The Juche idea has become a solemn reality in our country. The history-making changes and great creations worked out by our people are precious fruit of this idea. Very proud and honoured by the brilliant victory and results attained under the banner of the Juche idea, our people are now struggling for the historic cause of transforming the whole society in accordance with this idea."

This Juche idea is now spread throughout the world. In particular, the newly-independent countries that are fighting for national independence and liberation, developing countries that are building socialism and many other countries safeguarding their national sovereignty without yielding to the despotism of big powers, are learning from the Juche idea.

This is true of the working class in the capitalist countries. In many countries of the world societies for the study of the Juche idea have been organized, and the International Institute of the Juche Idea was founded on April 9, 1978. International symposiums on the Juche idea are held every year.

What is the Juche idea? The purpose of my article is to supply materials by introducing the treatise of Secretary Kim Jong Il *On the Juche Idea*. I hope that you will get a deeper understanding of the Juche idea which is called the guiding idea of our age and that my article will be of some help to our struggle.

Before going into the treatise, I would introduce President Kim Il Sung's remarks given to Japanese journalists on the Juche idea:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.

"We are not the author of this idea. Every Marxist-Leninist has this idea. I have just laid a special emphasis on this idea....

"You asked me whether you may understand that the Juche idea is embodied as independence in politics, self-reliance in the economy and self-defence in national defence. Your understanding is quite correct.

“Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand.

“Revolution and construction are a work for the masses of the people, a work that has to be carried out by them alone. Therefore, the transformation of nature and society demands their independent position and creative activity.”

1. THREE COMPONENTS

Only the revolutionary ideas of the working class can arouse the people to the revolutionary struggle and greatly accelerate the development of society and history by correctly reflecting the requirements of the times and the aspirations of the popular masses.

However, if the revolutionary ideas of the working class are to be an ideological and theoretical weapon which serves as a guideline in providing a world outlook to the working masses, in establishing and applying the revolutionary theory and leadership method, it must have the three components due to the revolutionary thoughts of the working class. They are the

philosophical principle, the socio-historical principles, and the guiding principles of the Juche idea scientifically elucidated in the treatise of Secretary Kim Jong Il *On the Juche Idea*.

The Juche idea is based on the philosophical principle that man is the master of everything and decides everything. By basing itself on this philosophical principle which clarified the position and role of man in the world, the Juche idea has become a new world outlook that gives the first consideration to man and a correct guiding principle in establishing the revolutionary theory and leadership method, and become the guiding idea of the revolution.

In order to lead the revolution to victory, it is imperative to clarify the fundamental principle of the social movement, the revolutionary movement, of the working masses which creates and develops history and the law-governed nature of the socio-historical movement as a movement of its main agency. By taking the socio-historical principle as its component, the Juche idea has become a revolutionary world outlook that presents a view on the world and a new view on social history and the revolutionary movement, and become a great guiding idea which provides theoretical backing to the Juche-oriented revolutionary theory, strategy, tactics and leadership method.

In order to lead the revolution to a victory, a correct guiding principle should be put forward for the popular masses who have emerged as masters of history to establish Juche in all do-

mains of Party and state activities and the revolution and construction. By giving a lucid definition that this guiding principle is to maintain an independent stand, apply creative methods, and give primacy to ideology, the Juche idea has become the guiding ideology of the revolution which provides the methodological pointer for establishing and carrying out lines and policies in all domains of the revolution.

In order to lead the revolutionary movement to victory in the Juche age when the masses of people have emerged as masters of history and to lay correct ideological, theoretical and methodological foundations for the revolutionary theory and leadership method, a clear light should be thrown on the position and role of man, the main agency, in the world, the law-governed nature of the socio-historical movement of the popular masses which is the movement of the main agency, and the principles in establishing Juche. The Juche idea has a structural system and contents which fully meet such requirements.

The Juche idea is an integrated system of the view, stand and viewpoint on the world based on the basic principle that man is the master of everything and decides everything, the socio-historical principles and the guiding principles of the revolution.

Herein lie the structural feature, originality and greatness of the Juche idea which is a great revolutionary idea of our time.

2. THE ORIGIN OF THE JUCHE IDEA

The first chapter with the heading "The Origin of the Juche Idea" of Secretary Kim Jong Il's treatise *On the Juche Idea* describes the historical environment of the age when the Juche idea was born and fully clarifies the two starting points of the creation of the Juche idea, its origination, development and completing process and demonstrates its greatness, originality, scientific validity and indestructible might. To look back on the history of social development, there were ideas that reflected the aspirations of the progressive classes of society even before the emergence of the working class. However, the trends of thought in the past were restricted in their role in social development due to their historical and class limitations.

However, with the emergence of Marxism in the mid-19th century and the creation of Leninism which was a development of Marxism in conformity to the new historical conditions, capitalism began to give way to socialism. As is clear from this, the revolutionary thoughts of the working class are authored by outstanding leaders and give a powerful impetus to the development of society and history. The Juche idea was created by inheriting and developing Marxism-Leninism and reflecting the demands of history and revolu-

tion in Korea.

In his treatise Secretary Kim Jong Il began by explaining how the Juche idea, the revolutionary idea of the working class, was created, developed and completed and what kind of demands of the times it reflected. He pointed out:

"Our leader created the great Juche idea after acquiring a deep insight into the requirements of a new era when the oppressed and humiliated masses of the people became masters of their own destiny. Thus he developed their struggle for Chajusong onto a higher plane and opened up the age of Juche, a new era in the development of human history."

What are "the requirements of a new era" mentioned here?

The victory of the October Revolution in Russia in 1917 greatly stimulated and opened up broad prospects for the revolutionary struggle of the working class in all countries and the liberation struggle of the peoples of colonial and semi-colonial countries, and advanced the labour movement in the capitalist countries where class contradictions were aggravated.

The masses of the people whose autonomy had long been trampled underfoot turned out in the struggle for their class and national emancipation. This meant the advent of a new age when the revolutionary movement was developing on a wide scale and in diverse forms in all parts of the world. In order to propel the revolution in such new historical conditions, the working class and people of all countries should possess

consciousness as masters and settle all problems in keeping with the actual conditions of their own countries. The development of capitalism was greatly hindered in Korea due to Japanese imperialist rule and Korea remained a colonial and semi-feudal society. The Korean revolution became complex and arduous due to the occupation of south Korea by US imperialism after the August 15 liberation and, moreover, US-worship and flunkeyism and US-phobia and servility gripped south Korea, where even an illusion about Japanese militarism became prevalent.

Under such specific conditions, it was imperative that the Korean revolution should carve out its way independently and creatively by relying on the popular masses rather than dogmatically drawing on the experiences and theories of the revolution in other countries.

As Secretary Kim Jong Il made it clear in his treatise, the Juche idea was created as a reflection of such practical requirements of the Korean revolution. The first chapter of his treatise shed light on the historical necessity of creation of the Juche idea and pointed out that the greatness and immortal world-historical exploits of President Kim Il Sung lie in the fact that he has authored the Juche idea as a reflection of the aspirations of the working masses in the new era when they have emerged as masters of history, and showed the working class and popular masses the highway to victory in the revolution.

Then Secretary Kim Jong Il clarified the starting points of the Juche idea in two aspects.

One is that in the 1920's when the Korean communists and nationalists divorced from the masses, were engrossed in the scramble for hegemony and empty talks and split the masses by sectarian strife, President Kim Il Sung saw through their mistake already in the early days of his revolutionary struggle and took a road different from theirs, the genuinely revolutionary road of going among the masses and relying on them in the struggle. In this course he made clear the truth that the masses of the people are the masters of the revolution and that to go among them and educate and mobilize them is essential to securing victory in the revolution.

By pointing to this as one of the starting points of the Juche idea, Secretary Kim Jong Il showed the reason why the Juche idea regards the masses of people as the central factor.

The other is that in reliance upon serious lessons from the fact that the anti-Japanese national-liberation movement and communist movement in Korea in those days, imbued with flunkeyism and dogmatism, copied mechanically from the established theories and the experiences of other nations without regard to the historical conditions and specific realities of Korea, the revolution should be carried out not with other's approval or on their instructions but from one's own conviction and on one's own responsibility, and that all problems arising in the revolution should be solved independently and creatively.

By pointing to this as the other starting point, he showed the reason why the Juche idea was

developed with independent and creative stands as its basic idea.

The President created the Juche idea in the process of independently hewing out a new path of revolution completely different from that in the preceding period while surmounting the serious weaknesses of sectarianism, flunkeyism and dogmatism.

Further, in his treatise Secretary Kim Jong Il clarified for the first time the historical hour when the creation of the Juche idea was declared. Secretary Kim Jong Il pointed out:

"The leader discovered the truth of Juche idea in the course of the struggle against bigoted nationalists and bogus Marxists, flunkeyists and dogmatists, while hewing out a new path for the revolution. Finally, he explained the principles of the Juche idea at the Meeting of Leading Personnel of the Young Communist League and the Anti-Imperialist Youth League held at Kalun in June 1930 and put forward a Juche-oriented line for the Korean revolution. This was a historical event which heralded the creation of the Juche idea and the birth of the Juche-oriented revolutionary line."

In his report *The Path of the Korean Revolution* delivered at the Kalun Meeting, President Kim Il Sung pointed out that the Korean revolution suffered heavy losses because it had not been guided by a correct revolutionary line and policy, and indicated the right path to steer the Korean revolution along to victory.

He pointed out that in order to lead the revolu-

tion to victory, it was essential to go among the masses of people and mobilize them and to solve independently all problems arising in the revolution in keeping with the actual conditions of one's own country and on one's own responsibility without relying on other people, and that it was most important to firmly maintain the stand and attitude that the Korean people are the masters of the Korean revolution and the Korean revolution should be accomplished by the Korean people themselves in line with the specific conditions of their own country. And then the President analysed the specific conditions of Korea and laid down the nature of the Korean revolution at the time as the anti-imperialist, anti-feudal democratic revolution and set out the tasks of waging an armed struggle, of arousing and uniting firmly all the anti-Japanese patriotic forces in the anti-Japanese struggle and of founding a party.

In this way President Kim Il Sung elucidated the fundamental principle of the revolution that the masses of the people are the masters of the revolution and construction and are their motive force, and put forward the Juche line of struggle that the Korean people, as masters, should carry out the revolution by themselves to suit the specific conditions of Korea.

In the next place, the first chapter of Secretary Kim Jong Il's treatise confirmed that the Juche idea has been perfected as the guiding idea of the revolution in our times through the practice of the Korean revolution.

As Secretary Kim Jong Il pointed out, the guiding idea of the revolution does not come into being as a perfected idea at once at a given point of time.

It is born in accordance with the subjective and objective conditions of the age and history and through the process of generalizing the experiences of the revolutionary struggle, and its soundness as truth is borne out and its contents are enriched in a long process of struggle before it is perfected as an integrated ideological-theoretical system.

In the course of leading to victory the revolutionary struggle in many stages such as the anti-imperialist, anti-feudal democratic revolution, the socialist revolution, building of socialism and communism and the activities in various fields of the revolution and construction including politics, the economy, culture and military, the President accumulated rich and precious experiences and generalized them, thus steadily developing the Juche idea in depth. The 50-odd years' history of the revolutionary struggle of President Kim Il Sung replete with trials is a history in which he created the Juche idea in the great revolutionary practice and perfected it as an original ideological-theoretical system.

Secretary Kim Jong Il concluded the last part of the first chapter:

"As stated previously, the Juche idea emerged on the basis of the requirements of a new age when the masses of the people appeared as the masters of history and of a rich experience gained

in the revolutionary struggle. So it has become the great guiding idea of revolution in our age."

As we have seen by now, the first chapter of Secretary Kim Jong Il's treatise *On the Juche Idea* throws a full light on the historical necessity and course of the creation of the immortal Juche idea by President Kim Il Sung and the law-governed process of its development and perfection.

The second chapter—the Philosophical Principle of the Juche Idea, the third chapter—the Socio-Historical Principles of the Juche Idea, the fourth chapter—the Guiding Principles of the Juche Idea, and the fifth chapter—Historic Significance of the Juche Idea attest to the truth and greatness of the Juche idea.

3. THE PHILOSOPHICAL PRINCIPLE OF THE JUCHE IDEA

Enlarging on the idea and theory about the philosophical principle of the Juche idea in the second chapter of his classic work *On the Juche Idea*, Secretary Kim Jong Il pointed out the fundamental characteristics of the Juche idea as a philosophical thought.

"The Juche idea is a new philosophical thought which centres on man."

The Juche idea presents the fundamental question of philosophy and elucidates the view,

viewpoint and stand on the world with man as the principal factor.

The treatise sheds a full light on the philosophical principle of the Juche idea.

Secretary Kim Jong Il pointed out:

"The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything."

The presentation of the fundamental question of philosophy is the starting point for the solution of all the philosophical problems. The character of a philosophy is decided according to how the fundamental question of philosophy is presented and answered, and its system and contents are determined likewise. The Juche idea newly raises the relations between man and the world as the fundamental question of philosophy.

The philosophical principle of the Juche idea which explicates the position and role of man in the world is that man is the master of everything and decides everything. That man is the master of everything means that he is the master of the world and of his own destiny. In brief, this means that man is the dominator of the world and his own destiny.

That man decides everything means that he plays the decisive role in transforming the world and in shaping his own destiny. This means that man has the capacity of transforming the world and shaping his own destiny and that he remoulds nature and society and develops his own life by

his positive activities.

Secretary Kim Jong Il further says that the philosophical principle of the Juche idea is based on a new philosophical explanation of man:

“Man holds a special position and plays a special role as master of the world because he is a social being with Chajusong, creativity and consciousness.”

Man is a material being. However, he is not a simple material being but the most developed material being, and he has acquired Chajusong, creativity and consciousness while living in society. These qualities of his have been handed down through generations and developed historically.

In the treatise Secretary Kim Jong Il gives a new philosophical exposition of man by making it clear that Chajusong, creativity and consciousness constitute the essential features of man as the social being. Chajusong, creativity and consciousness, the essential attributes of man, are his social properties which take shape and develop socio-historically. Therefore, they are peculiar to man, the social being. Chajusong is an attribute of the social man who wants to live and develop independently as master of the world and his own destiny. Since Chajusong is his essential quality, man unlike animals subjected to the environment, wants to live freely without being fettered to nature and society, and he becomes the master who dominates the world. Chajusong is the life and soul of man, the social being.

Creativity is an attribute of social man who transforms the world and shapes his destiny purposefully. Creativity being his essential quality, man unlike other living things that turn to nature as it is for existence, transforms nature and society according to his will and needs.

Consciousness is an attribute of social man which determines all his endeavours to understand and reshape the world and himself. Because he has consciousness man understands the world and the laws of its motion and development, reshapes and advances nature and society as he wishes.

Chajusong, creativity and consciousness are shaped in the course of social life. They constitute essential attributes of developing man and are closely coordinated with each other. Without Chajusong, creativity cannot be brought out to the full, and without creativity, Chajusong cannot be realized properly. Chajusong and creativity are backed up by consciousness, and man's purposeful cognitive and practical activities are guaranteed by it.

Secretary Kim Jong Il pointed out that since man is a social being with Chajusong, creativity and consciousness, he is the only dominator and transformer of the world.

Further, Secretary Kim Jong Il expatiated on the man-centred world outlook based on the Juche idea. The Juche idea has given a new conception of the world with man put in its centre. The Juche idea has clarified the view on the world by giving an answer to the question of

who is the master that dominates nature and society and where is the force that transforms them.

That the world is dominated and transformed by man is a new conception of the world formed in connection with man. That the world is made up of matter and changes and develops by its motion was made clear by the former philosophies. The Juche idea has raised and solved the question of who is the master of the world and where is the force to transform and change the world. That the world is dominated and transformed by man is the substance of the Juche conception of the world elucidated with man as the central factor. Secretary Kim Jong Il pointed out:

"The Juche idea shows a new viewpoint and attitude to the world, on the basis of man's position and role as master of the world.

"The viewpoint and attitude to the world shown by the Juche idea are those with which the world is approached by focussing on man, the master of the world."

That the world is approached by focussing on man means approaching the world, before anything else, from the angle of the interests of man, the master of the world, and dealing with the change and development of the world mainly on the basis of the activity of man who transforms it. This means approaching the change and development of the world from the point of view that the world can be transformed for the benefit of man by his energetic activity.

The viewpoint and attitude to the world expounded by the Juche idea are revolutionary ones. Because they enable the people to remould the world and shape their destiny independently, creatively and consciously, with a high degree of awareness that they are masters of the world and their own destiny. Today's reality in which the popular masses have emerged as real masters of the world and their independent, creative and conscious struggle is intensified with each passing day clearly attests to the correctness and vitality of the philosophical principle of the Juche idea.

4. THE JUCHE IDEA AND MARXISM-LENINISM

Secretary Kim Jong Il illustrated the greatness and originality of the Juche idea by developing its principles and propositions on the principle of stressing its originality as the basic factor while combining it with continuity from Marxism-Leninism in its comparison with the latter.

Secretary Kim Jong Il pointed out:

"The Juche idea which clearly indicated the man-centred world outlook and the view of social history brought about a great change in the development of world outlook. The revolutionary world outlook of the working class had been established by Marxism for the first time, and

it was developed by the Juche idea onto a new, higher plane for its perfection."

The revolutionary cause of the working class is a historic cause to be carried out through many generations. Therefore, the Juche idea is closely related with the preceding ideology Marxism-Leninism due to the commonness of the class idea and mission connected with that cause. However, the Juche idea is a revolutionary idea which reflects the demands of the Juche era, a new age, which is fundamentally different from the age represented by Marxism-Leninism, and it is an original idea which is different from Marxism-Leninism in its contents and composition.

Therefore, it is a correct orientation and a firm guarantee for evolving the Juche idea in keeping with its position in history to deepen and develop it on the principle of putting the main stress on its originality in its comparison with Marxism-Leninism while combining this with its continuity from the latter.

Correctly evaluating the materialistic solution of the question of the origin of the world and the elucidation of the general laws of the material world by Marxism-Leninism, Secretary Kim Jong Il scientifically demonstrated that the foundation of the world outlook was newly explicated when the Juche idea raised the new question of who is the master of the world and originally formulated the principle of the domination, transformation and development of the world by man. This advanced anew the conception of the world. Further, recognizing the

general laws of development of the material world acting on social history which was clarified by Marxism-Leninism, he put forward the unique idea that there are laws peculiar to the social movement because it has a subject, whereas there is no subject in the movement of nature.

He also proved the merits and innovatory significance of the Juche idea that gave a scientific explanation of the laws peculiar to the socio-historical movement and the main contents of the Juche view on history and radically innovated the view on the socio-historical movement by shedding a new light on the question of the essence, character and motive force of the socio-historical movement as the movement of the subject. He also explained in depth that the Juche idea put forward the question of the guiding principles of the revolution, a new problem outside the sphere covered by Marxism-Leninism, and gave a perfect answer to it.

After publishing his classic work *On the Juche Idea*, he made public his treatise *Let Us Advance under the Banner of Marxism-Leninism and the Juche Idea* on May 3, 1983, on the occasion of the 165th birthday of Karl Marx and the centenary of his death.

Let me quote the part from the treatise, though somewhat lengthy, which deals with the relationship between the Juche idea and Marxism-Leninism for your better understanding of the Juche idea:

"In the days of Japanese imperialist colonial

rule Marxism-Leninism heralded the dawn to the struggle of the Korean communists and people for national and social emancipation.

“In the early years of his revolutionary leadership in our country, the great leader Comrade Kim Il Sung brilliantly pioneered the victorious path of the communist and national-liberation movements under the banner of Marxism-Leninism.

“Since revolutionary movements take place in different historical backgrounds and on different specific scenes, the communists in each country must apply the general principles of Marxism-Leninism in conformity with the conditions of the times and the specific realities of their country and develop the revolutionary theory in keeping with new requirements of the developing revolution.

“By founding the Juche idea while showing the road to revolution through a creative application of Marxism-Leninism to the realities of our country, the great leader Comrade Kim Il Sung paved the way to develop our revolution independently.

“In a nutshell, the Juche idea means that the masters of the revolution and construction are the masses of people and that they are also the motive force of the revolution and construction.

“Since the masters of the revolution and construction are the masses of people, they should adhere to the position of masters in the revolution and construction and fulfil the role as such.

“In order to adhere to the position of masters, the masses of people should maintain an independent stand.

“The revolutionary movement is a struggle to defend the Chajusong of the popular masses and, accordingly, it calls for the maintenance of an independent stand. Only when they stick to this stand can the masses solve all problems arising in the revolution and construction in their interests and safeguard the right as masters in the revolution and construction and discharge their responsibility. If they are to maintain an independent stand, they must implement the principle of Juche in ideology, independence in politics, self-support in the economy and self-reliance in national defence.

“In order to fulfil the role as masters in the revolution and construction, the masses of people should maintain a creative stand.

“The revolutionary movement is a creative movement of the masses and, accordingly, it calls for the maintenance of a creative stand. Only when they adhere to this stand can the masses display their creative power to the full and find ways and means suited to the realities, thus pushing forward the revolution and construction with energy. For maintaining a creative stand, one should apply the principle of solving all problems in keeping with one’s actual conditions on the strength of the masses’ creative power.

“If we are to get the masses of people to adhere to the position of masters in the revolu-

tion and construction and fulfil the role as such, we must direct our foremost attention to their thoughts.

“The independent ideological consciousness of the popular masses plays a decisive role in the revolutionary movement and, accordingly, this movement demands that we put stress on ideology. Only when we awaken and arouse ideologically the working masses, the masters of the revolution and construction, can we rapidly ripen the revolution and actively carry it out. In order to enhance the role of ideological consciousness in the revolution and construction, we should implement the principle of keeping ideological remoulding, political work, ahead of all other activities.

“The Juche-oriented stand and principles clarified by the great leader Comrade Kim Il Sung conform with the principles of the communist movement and Marxism-Leninism.

“The communist movement is a struggle for Chajusong, to free the people from all forms of subordination and restriction; it is a movement waged by the communists and people independently in accordance with their own conviction. Adhering to the standpoint of Juche in the revolution and construction fully agrees with this essential character of the communist movement. Now that the struggle for communism is waged with each national state as a unit, the adherence to the Juche-based stand is more urgently demanded. If the communists successfully carry out the revolution in their country from the stand-

point of Juche, they will be able to better contribute to the strengthening of the international revolutionary forces and to the promotion of the victory of world revolution.

“Marxism-Leninism which clarified the working class’s theory, strategy and tactics of revolutionary struggle is not a dogma but a guide to action. To adhere to the Juche standpoint in the revolution and construction conforms with the essential character of Marxism-Leninism as a creative doctrine. Only through a correct application of Marxism-Leninism from the standpoint of Juche, can the communists display its might to the full and further enrich its treasure house by creating new revolutionary theories.

“In the course of leading the Korean revolution the great leader Comrade Kim Il Sung gave scientific answers to all problems arising in the revolution and construction on the basis of the Juche idea and systematized the Juche ideology, theory and method in an all-round way. All his ideology, theory and method proceed from the Juche principles and embody them. In this sense, we call Comrade Kim Il Sung’s ideology, theory and method the Juche idea.

“The Juche idea is a brilliant fruit of the great leader Comrade Kim Il Sung’s ideological and theoretical activities which cover more than half a century; it is an ideological and theoretical crystallization of the Korean revolution. The Juche idea gives a full systematization of the thoughts and theories which have been developed, enriched and newly advanced in the course of rev-

olutionary struggle under the banner of Marxism-Leninism, and it contains scientific answers to new problems raised by the revolution and construction in our era. Only when we advance along the road indicated by the Juche idea, can we overcome all shades of opportunism and staunchly uphold the revolutionary principles of Marxism-Leninism, correctly solve all new problems raised by the times and the developing revolution and brilliantly accomplish the cause of communism.

“The history of the Korean revolution is a history of the application and all-out victory of the great Juche idea.

“By adhering to this idea as our steadfast guiding principle, we have been able to carry on victoriously the revolution and construction without any deviation.

“In accordance with the Juche-oriented line of armed struggle put forward by the great leader Comrade Kim Il Sung, our people waged a heroic anti-Japanese armed struggle, defeated the Japanese imperialists and achieved the historic cause of national liberation. After liberation they, under the wise leadership of the great leader Comrade Kim Il Sung, implemented the Juche-oriented revolutionary line and thereby thoroughly carried out the anti-imperialist, anti-feudal democratic revolution in the northern half of the Republic and converted it into a powerful base of the Korean revolution. On this basis, they won a great victory in the fierce Fatherland Liberation War against the invasion of the US imperialists. By

applying the Juche idea we solved most correctly all problems arising in the socialist revolution and construction after the war and changed in a short time our once backward country into a powerful socialist state which is independent, self-supporting and self-reliant in defence.

"Today our revolution is developing onto a new, high phase and a brighter vista is opened up before our people who are advancing towards communism.

"Since the time the scientific theory of communism was established by Marx, mankind has waged an uninterrupted struggle to realize an ideal communist society, and today communism is not a cherished desire which will come true in a distant future, but it is on the order of the day as a practical task.

"On the basis of Marxism-Leninism and the Juche idea, our Party has solved correctly theoretical and practical questions arising in communist construction, thus vigorously promoting the revolution and construction in accordance with scientific strategy and militant policy."

5. THE SOCIO-HISTORICAL PRINCIPLES OF THE JUCHE IDEA

The Juche idea clarifies the laws of historical development and social revolution. The socio-historical principles elucidated by the Juche idea

gave rise to a new socio-historical outlook, the Juche outlook on history.

As Secretary Kim Jong Il clarified in his treatise *On the Juche Idea*, the working masses are the subject of history, and the socio-historical movement is an independent, creative movement of the popular masses. The principle on social history that the independent ideological consciousness of the popular masses fulfils a decisive role in the revolutionary struggle constitutes the main content of the Juche outlook on history. This is a new interpretation of the essence, character and motive force of the socio-historical movement, the movement of its subject.

(1) THE MASSES OF THE PEOPLE ARE SUBJECT OF SOCIAL HISTORY

What is most important in the socio-historical principles clarified by the Juche idea is the principle that the popular masses are the subject of social history.

Secretary Kim Jong Il pointed out:

“As the leader instructed, the working masses are the subject of history and the motive force of social progress.

“History develops through the struggle of the masses to transform nature and society.”

The socio-historical movement has its own peculiar laws which are different from those of the movement of nature. The social movement has

its subject, whereas there is no such thing in the motion of nature. In nature the motion takes place spontaneously through the interaction of material elements which exist objectively. In contrast, the social movement is caused and developed by the volitional action and role of the subject.

The subject of the social movement consists in the masses of the people, for the popular masses are the immediate agency of the social movement and possess the motive force. The masses of the people are the masters of the revolution and construction and the decisive factor in transforming nature and developing society. The revolutionary struggle and construction work are undertakings for the people and of the people themselves. The masses of the people produce all social wealth by their own hands and transform the world and advance history by their struggle. For this reason, the popular masses alone hold the position of the subject of social history and fulfil its role as such. The reactionary exploiting classes cannot be the subject of history for their true character but only become the reaction to history and the target of the revolution.

Although they are the subject of history, the masses of the people do not hold the same position and play the same role in all ages and in all societies. The position and role of people are determined by the social system. The popular masses change and develop the social system and social relations, so that they steadily enhance

their position and role as the subject of social history. In the past exploiter society the working masses were deprived of their rights, subjected to exploitation and oppression, by the handful of ruling classes and denied their legitimate position as masters of society.

Only by establishing the socialist system under which they have state power and the means of production in their hands, can the working masses free themselves from exploitation and oppression and create history consciously as masters of society and their destiny. In socialist society the position and role of the working masses are enhanced as a result of the revolutionary leadership and struggle of the working class. Only when the whole of society is completely transformed on the pattern of the working class, the progressive class, under their leadership, can the position of the working masses, the subject of history, be enhanced as never before, and can their role be considerably raised in accelerating the progress of history and development of the revolution.

The question of the subject of social history has been scientifically expatiated, with the result that the basic problem of understanding the development of society and revolution from the Juche viewpoint and position has been brilliantly solved. This has thrown light on the basic principles of Juche outlook on social history and of the revolutionary movement.

Secretary Kim Jong Il has proved that if the

popular masses are to hold their position and fulfil their role as the subject of history they must be connected with leadership. The question of connecting the masses with leadership is an important question in the revolutionary movement, the communist movement, which is carried out by the broad popular masses including the working class. The question of leadership in the revolutionary movement, the communist movement, is the question of leadership given by the Party and the leader to the masses of the people. Only when they receive correct guidance from the Party and the leader, would the popular masses including the working class be able to dynamically wage the revolutionary struggle to transform nature and society, achieve the national and class emancipation, build a socialist and communist society successfully and run it properly.

As is to be seen from this, the principle that the popular masses are the subject of social history is an original principle concerning social history that indicates the basic way of enhancing the position and role of the popular masses in the history of society.

(2) HUMAN HISTORY IS THE HISTORY OF THE PEOPLE'S STRUGGLE FOR CHAJUSONG

In order to establish a scientific outlook on social history, it is necessary to correctly define the subject of history and to properly elucidate

the essence of the socio-historical movement on this basis.

The Juche idea has clarified for the first time in history that human history is the history of struggle to defend and realize the Chajusong of the popular masses and expounds its essence. Secretary Kim Jong Il pointed out:

"The history of human society is the history of the struggle of the popular masses to defend and realize Chajusong."

The principle that human history is the history of struggle for the Chajusong of the popular masses is the principle on social history that has elucidated the essence of human history on the basis of the Chajusong of the popular masses. All the struggles to transform society, nature and man are struggles to defend and realize Chajusong for the popular masses. The struggle for social reform is an undertaking of the popular masses to provide themselves with the social and political conditions for their independent life, free from class and national subordination; the struggle to change nature is an effort of the masses to create the material conditions for an independent life, free from the fetters of nature; the struggle to remould man is the struggle of the popular masses to create ideological and cultural conditions for an independent life, free from the shackles of outdated ideas and culture. These struggles bring about social changes and progress and the development of history.

With the correct elucidation of the essence of

human history by the Juche idea, a new interpretation different from the old conception that regarded human history as a course of change of the modes of production has been established, and the laws of the movement of social history have been scientifically clarified.

Transformation of society, nature and people constitutes major components of the masses' struggle for Chajusong. Only when man is freed from social bondage, natural fetters and the shackles of outmoded thoughts and culture, can he completely realize Chajusong. The struggle for Chajusong should be waged extensively in all domains of transformation of society, nature and man. Secretary Kim Jong Il gives a profound elucidation of the law-governed process of its development.

Today, the struggle to defend the Chajusong of the popular masses assumes an international character. This is due to the fact that the imperialist forces that oppress the Chajusong of the popular masses are allied internationally and that therefore the struggle to defend Chajusong cannot but be waged on an international scale. The formerly oppressed nations and peoples have been united together on the same front of struggle for Chajusong and against imperialism for the community of their historical situation and interests.

The struggle of the popular masses for Chajusong will come to achieve its ultimate goal through the building of socialism and communism.

In order to defend Chajusong, an independent

stand must be maintained in the revolution and construction. An independent stand is the fundamental stand that should be held fast to in the revolution and construction. Only when the independent stand is maintained can one solve in any circumstances the question of the revolution in one's country and the problems of one's nation with an independent view and conviction and the revolutionary spirit of self-reliance, and carry out the revolution and construction successfully.

In order to take the right position to defend Chajusong, the people of each country should fight against aggression and subordination and defend their own independence and fight against imperialism and dominationism that trample on the Chajusong of other peoples.

As is to be seen from this, the socio-historical principle of the Juche idea is a perfect one that has elucidated the essence of human history and the principle which should be maintained in the struggle for Chajusong.

(3) THE SOCIO-HISTORICAL MOVEMENT IS A CREATIVE MOVEMENT OF THE POPULAR MASSES

Correct elucidation of the character of the socio-historical movement, in addition to its essence, is of great importance in establishing a scientific view on social history. Only when this character is correctly clarified can one get a scientific understanding of the laws governing

the process of historical development and purposefully advance the socio-historical movement.

The Juche idea explained the character of the socio-historical movement perfectly when it said that it is a creative movement of the popular masses.

Secretary Kim Jong Il pointed out:

"The socio-historical movement is a creative movement of the popular masses to transform and change nature and society."

That the socio-historical movement is a creative movement of the popular masses is a socio-historical principle based on the creativity of man, his essential attribute.

The activities of the popular masses for an independent life assume a creative nature. Man meets his needs in life through his creative activities. Nature and society are the objects of man's creative activities. Man produces new material and cultural wealth and builds a new system and a new life through his activities to transform nature which surrounds him and society in which he lives.

The popular masses are the creators who transform and change nature and society. Human history shows that society has developed as a result of the continuous creative activities of the popular masses. That human history is a history of creation by the popular masses means that the socio-historical movement is a creative movement of the popular masses. The creative activities of the popular masses for the mastery of

nature and for social progress are accompanied by a struggle. The process of creation is precisely a process of struggle. It is inconceivable to create new things without struggle. All the progress and changes effected in the whole course of human history are fruits of the creative struggle of the popular masses.

The process of the creative struggle of the working masses is a process in which they foster themselves into more powerful beings. The popular masses cultivate their creative ability in the course of remaking nature and developing society. The history of development of the social productive forces is a history of growth of the people's creative power to master nature, and the history of social revolution is a history of growth of the masses' revolutionary ability to change society.

As the creative ability of the working masses grows, the socio-historical movement develops further. The communist movement organized and carried on by the working class is the highest form of creative movement in human history. As seen above, when the creative character of the socio-historical movement was elucidated for the first time by the Juche idea, the law of social progress with the popular masses as its subject, was newly clarified.

Secretary Kim Jong Il proves that to maintain a creative stand always in the struggle to transform nature and society is an essential prerequisite to lead the revolutionary movement to victory.

The creative stand guarantees victory in the revolution by making it possible to work out the strategy of the revolution and the policy of struggle scientifically in keeping with the new requirements of the advance of our age, the development of the revolution, and to bring the creative power of the popular masses into full play constantly.

That Juche idea expounded the principle of maintaining the creative stand in the revolutionary movement was an epoch-making event in solving the basic methodology to be followed in this movement.

(4) THE PEOPLE'S CONSCIOUSNESS OF INDEPENDENCE PLAYS THE DECISIVE ROLE IN REVOLUTIONARY STRUGGLE

In order to establish a scientific outlook on social history it is necessary to scientifically elucidate the essence, character and motive force of the socio-historical movement.

For the first time in history the Juche idea clarified the decisive role played by the popular masses' consciousness of independence in the revolutionary struggle and thus gave a perfect solution to the question of the motive force of the socio-historical movement, the revolutionary movement. Secretary Kim Jong Il pointed out:

"The revolution is propelled forward to victory by the conscious struggle of the masses of the people.

“The leader put in a new light the principle that the masses’ consciousness of independence plays the decisive role in the revolutionary struggle.

“Ideological consciousness determines and regulates all actions of man.”

Man does not blindly adapt himself to the world because he has independent consciousness, but he transforms the world purposefully in accordance with his desire and demands. Ideological consciousness of independence is a consciousness as master of one’s own destiny and an intention to shape one’s destiny for himself. Only when people have the ideological consciousness of independence can they conduct conscious activities to master nature and fight resolutely against the oppressors who violate and trample on Chaju-song.

Ideological consciousness is the decisive factor determining the role of people in the revolution and construction. It determines the class character of actions of people engaged in the revolutionary movement. In class society there can be no super-class ideology. What is basic to the ideological consciousness of people is class consciousness. Only when people have the ideas of progressive classes and ideological consciousness of independence can they take the right class position and fight for the victory of the revolution. The will and fighting power of people displayed in the revolutionary movement are also determined by their ideological consciousness. What a strong will and strength a man displays

depends, after all, on his thinking. The role of ideological consciousness increases steadily with the development of the revolutionary movement.

By its intrinsic nature, the communist movement, the highest stage of the revolutionary movement, requires a high degree of consciousness from people.

With the elucidation of the principle that the popular masses' ideological consciousness of independence plays the decisive role in the revolutionary struggle, the original idea-first theory, a perfect theory on the role of ideological consciousness, has been created.

In accordance with this principle, the Juche idea has propounded newly the principle that the main stress is put on the thinking of people in the revolution and construction. That the main stress is placed on the thinking of people in the revolution and construction means that vital importance is attached to the ideological factor and that all problems are solved by enhancing the role of consciousness.

6. THE GUIDING PRINCIPLES OF THE REVOLUTION AND CONSTRUCTION

In the fourth chapter of his treatise *On the Juche Idea* Secretary Kim Jong Il explained the guiding principles of the Juche idea and threw a full light on the basic ways of maintaining

them.

In the treatise the guiding principles of the Juche idea and their contents are clarified. Secretary Kim Jong Il pointed out:

"The guiding principles of the Juche idea are the guide to establishing Juche in Party and state activities, and in all spheres of revolution and construction. They are explicit fundamental principles which must be observed in successfully carrying out the revolution and construction by adhering to the independent and creative stands and enhancing the role of ideological consciousness."

(1) THE INDEPENDENT STAND MUST BE MAINTAINED

What kind of stand is maintained in the revolution and construction is a question of principle decisive of victory and success.

In order to carry out the revolution and construction as required by the Juche idea, it is imperative to maintain and embody Chajusong in the Party and state activities.

To this end, Juche must be established in ideology first of all.

Secretary Kim Jong Il pointed out:

"Establishing Juche in ideology is the primary requirement of the masses' revolutionary struggle for Chajusong."

Since the revolution and construction are conscious activities of the popular masses who

defend and realize Chajusong, establishing Juche in thinking is the primary requirement for establishing Juche in all domains of politics, the economy and defence.

To establish Juche in ideology means having the consciousness that the masses are the masters of the revolution and construction, giving first consideration to the revolution in their own country in thinking and doing everything, and acquiring the viewpoint and attitude of solving all questions by their own resource and strength. To carry out the revolution in one's country successfully is the basic duty of the Party and people of that country. The world revolution, too, will only be successful when the revolution in every country is successful. Therefore, the Party and people of every country should establish Juche in ideology.

In order to establish Juche in ideology, it is necessary to equip oneself with the revolutionary idea of the working class and with the policy of one's Party and to be well informed of the matters of one's country. And it is also essential to have high national self-respect and revolutionary pride, to develop national culture, raise technical and cultural standards of the masses and to fight against all hues of old ideas including flunkeyism.

Independence in politics is one of the guiding principles to maintain an independent stand.

Maintaining Chajusong in politics means upholding national independence and sovereignty of one's people, defending their interests and

conducting politics by relying on them.

Political Chajusong is the first criterion and the life and soul of an independent sovereign state. Only when a nation maintains political Chajusong, will it be able to ensure independence and freedom and be happy and prosperous. The revolutionary struggle is a struggle to win political Chajusong. Since all problems related to revolution and construction depend on politics, the destiny of the revolutionary cause of the working class also depends on political Chajusong.

One of the fundamental ways to ensure political Chajusong is to set up a people's government. State power implies the right of political domination and is a basic factor determining the position and role of man. Therefore, without an independent government the popular masses cannot exercise their rights as the masters of the revolution and construction nor discharge their responsibility and role as such.

Building Juche-based political force is one of the ways to maintain Chajusong in politics. A powerful Juche-based political force alone makes it possible to win and uphold sovereign rights and ensure independent politics.

In order to ensure Chajusong in politics, it is imperative to have a guiding idea for one's country and to decide on one's policy for oneself and implement it independently.

It is one of the important ways for ensuring Chajusong in politics to exercise complete sovereignty and equality in foreign relations. This

is because Chajusong of a party and a state is expressed, after all, in foreign relations and sovereignty is a sacred right of all parties, states and nations and it serves as the foundation for strengthening internationalism.

Self-sufficiency in the economy is requisite for consolidating the independence of a country and for leading an independent life. Only when a country becomes independent economically, can it firmly ensure Juche in ideology, independence in politics, self-sufficiency in the economy and self-reliance in national defence and provide the people with material and cultural life. In order to achieve economic self-sufficiency, it is essential to build an independent national economy. To this end, the principle of self-reliance must be embodied in economic construction. Only when the strength of one's people and the resources of one's country are mobilized and one's own funds and technique are used on the principle of self-reliance, can the economy be developed actively at a high rate and the prosperity of the country achieved by surmounting all sorts of difficulties. In order to build an independent national economy, one must develop the economy in a diversified way and comprehensively. This is requisite for developing the economy safely and rapidly on the firm foundation. The building of an independent national economy requires also the equipment of the economy with up-to-date technology and the training of technical personnel in large numbers. Because technical independence is a prerequisite for economic independence, and

because the solution of the question of technical cadres is an important condition for economic and technical independence.

Firmly building up one's own production bases for raw materials and fuel is an important way to build an independent national economy. In order to develop the economy safely in a farsighted way by achieving economic independence, one must rely on one's own bases for raw materials and fuel and meet the demands for raw materials and fuel mainly on one's own. Building an independent national economy on the principle of self-reliance means only to reject economic control and subordination by foreign countries; it does not refuse international economic cooperation. If socialist countries and countries of the newly-emerging forces give close economic cooperation to each other on the principle of self-reliance, this will ensure their economic independence and strengthen their economic power, and will enable the countries of the newly-emerging forces to achieve economic independence and prosperity in a short span of time without relying on big powers.

Adhering to the principle of self-reliance in national defence is a requisite for building an independent country with political Chajusong and an independent national economy under the conditions in which imperialism exists. In order to implement the principle of self-reliance in defence, one must have self-defensive armed forces. The self-defensive armed forces should be organized on all accounts with sons and daugh-

ters of the working people. Only when the men and officers come from among the sons and daughters of the working people can the armed forces truly be self-defensive forces of the people.

To follow the principle of self-reliance in defence, a defence system involving all the people and the whole state should be established. For this purpose the entire people should be armed and the whole country fortified in addition to training the entire army into a cadre army and modernizing it.

To implement the principle of self-reliant defence the politico-ideological superiority of the people's armed forces must be brought out to the full. The politico-ideological superiority is an intrinsic advantage of the revolutionary armed forces and a source of their invincibility. Therefore, it is necessary to build up the army politically and ideologically and steadily raise its political and ideological standards. The aggressor army of imperialism must be beaten by the political and ideological superiority of the revolutionary people's army. In order to carry out the principle of self-reliant defence, one's own defence industry should be built. This is imperative to provide material support to the self-defensive armed forces and destroy moves of imperialism headed by the United States to subordinate other countries by using weapons as a bait.

To implement the principle of self-reliant defence, the rear supply base must be strengthened so that enormous amounts of human and material

needs can be sufficiently filled for a long time as required by modern warfare.

(2) THE CREATIVE METHOD SHOULD BE APPLIED

The creative method is the correct method of scientifically cognizing the reality and transforming nature and society successfully by drawing on the creative wisdom and strength of the popular masses. Secretary Kim Jong Il pointed out:

"The success of the revolution and construction depends, after all, on how the creative efforts of the popular masses are utilized."

Only when one relies on the masses, the decisive force for propelling the revolution and construction, can one successfully solve any difficult problems. In order to carry out the revolution and construction successfully by relying on the masses, one should work out a correct policy reflecting their requirements and aspirations and make it their own.

If we are to carry out the revolution and construction by relying on the creative power of the masses, we should unite them into a single political force and combat various obsolete things standing in the way of innovations.

To call the creative power of the masses into play, the mass movement should be extensively conducted. The mass movement is a creative way to strengthen the unity and cooperation of the working masses and bring their inexhaustible

might into full play, and it is a revolutionary method to propel the revolution and construction through the medium of mass campaigns and collective innovations.

What is important in carrying out the revolution and construction by enlisting the creative power of the broad masses is to establish a revolutionary work method. No matter how correct a policy may be, if the officials who carry it out lack the revolutionary work method, they cannot properly mobilize the masses to the fulfilment of the Party policy, nor carry out the revolution and construction successfully.

President Kim Il Sung created the Juche method of work, a revolutionary work method of communists, as far back as in the days of the anti-Japanese revolutionary struggle.

The Juche work method is a method which enables the popular masses to maintain their position as masters of the revolution and construction and to discharge their role as such.

If the working class party fails to maintain the revolutionary work method at all times, both before and after the takeover of power and in the revolutionary struggle and construction work, it cannot call the revolutionary enthusiasm and creative activity of the popular masses into full play.

Since the revolutionary struggle for socialism and communism is waged in different conditions of the time and the specific circumstances of each country, there is no set recipe that is applicable to all ages and all countries. Therefore, it is a

legitimate demand of the revolutionary movement itself to solve all problems in keeping with the actual situation. If one is to solve all problems in line with the actual conditions, one must correctly assess the subjective and objective conditions of the revolution in one's country and define the line, strategy and tactics in accordance with them. In order to push forward the revolution and construction in keeping with the actual situation, one must have a correct attitude towards the established theories. What is essential here is to proceed from practice.

The starting point in the guidance of the revolution and construction is not an established theory but the actual realities of one's country. To correctly propel the revolutionary struggle, new principles and ways of the revolution and construction should be explored actively in accordance with the historical conditions of the time and the concrete realities of one's country. This is imperative to settle the difficulties and complex problems ahead in consonance with the actual conditions of one's country. A critical and creative approach to foreign experiences is important in the solution of all problems in keeping with the actual situation. Since others' experiences reflect the conditions of their countries, they are not fit for the specific conditions of a particular country. Therefore, when introducing the experiences of other countries, one should hold fast to the stand of adapting and modifying them to suit the actual situation of one's country. However, one must make full use of the experiences of

one's country as far as possible.

(3) THE MAIN STRESS SHOULD BE PLACED ON IDEOLOGY

Secretary Kim Jong Il pointed out:

"The popular masses' consciousness of independence plays a decisive role in the revolutionary movement. Therefore, in the revolution and construction one must place the main stress on ideology and give priority over all work to the remoulding of ideology, the political work, which is aimed at raising the consciousness and activeness of the masses."

To give priority to the remoulding of ideology is the most important thing in transforming people into comprehensively developed communist men. Because ideology determines the worth and quality of men and plays the basic role in their practical activities, and also because ideological remoulding is more difficult than the work of improving their material conditions of life and raising their cultural and technical standards. The remoulding of men's thinking itself is a deep-going revolution for finally liquidating the legacy of the old society in the realm of ideological consciousness and for arming them with the progressive communist ideology.

The main thing in ideological remoulding is the establishment of a revolutionary world outlook, the outlook on the revolution. The outlook on the revolution, the Juche outlook on the revolu-

tion, which a true communist should possess is the viewpoint and attitude to the revolution which place the popular masses in the centre and is the revolutionary spirit to fight resolutely for the popular masses.

The core in the Juche outlook on the revolution is loyalty to the party and the leader. The cause of socialism and communism which represents an ideal society for human race is opened up by the leader and can only emerge victorious under the guidance of the party and the leader. Therefore, to establish the outlook on the revolution, one must always put the main emphasis on the enhancement of loyalty to the party and the leader. To acquire a correct revolutionary outlook, one must firmly equip oneself with revolutionary ideology and theory, and have communist revolutionary spirit, intensify revolutionary studying, strengthen revolutionary organizational life and train oneself in the revolutionary practice.

For a successful implementation of the revolutionary tasks, political work aimed at educating and rousing the people into action should be kept ahead of all other work. The principle to be followed consistently in giving priority to political work is combining it properly with administrative and business affairs and technical and economic work while giving priority to political work, and with the material incentive, placing the main stress on political and moral incentive. Political work must be conducted through persuasion and education.

This is required by the objective of the revolu-

tion and is a peculiar work method of the communists.

Political work is creative work which is carried out in different conditions and circumstances, and it is work among the people at different levels and with different characteristics. Therefore, it can be successful only when it is conducted in various forms and ways.

Since political work is aimed at educating and rousing the broad masses into action, it must be conducted as a work of the masses themselves. Political work should be closely combined with revolutionary practice. The success of this work should be manifested in the practical achievements of the revolution and construction. Political work futile to the revolution and construction is unnecessary.

As seen above, Secretary Kim Jong Il elucidated that the Juche idea comprises the philosophical principle, the socio-historical principle and the guiding principles, thus fully proving that the Juche idea is a guiding idea for the revolution with a perfect structural system.

Secretary Kim Jong Il also proved that the Juche idea is the most powerful weapon for creatively transforming the world in accordance with the independent aspirations and demands of the popular masses.

THE LOFTY VIRTUE OF SECRETARY KIM JONG IL

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Without a great leader, the victory of revolution is unthinkable. The decisive factor making for the success of the revolution and construction consists in the leadership of the political leader. The history of the Korean revolution—the long-drawn-out anti-Japanese revolutionary struggle, the fight to crush the US imperialists' designs to invade Korea and the building of a model socialist power in Korea—shows that the leadership of an outstanding political leader is indispensable.

The revolution does not end in one generation; it is carried forward through generations. Only then will it emerge victorious. The revolutionary cause, as a historical cause which is carried forward and completed through generations, is accomplished through the process of upholding, embodying, inheriting and developing the revolutionary traditions. Therefore, the question of in-

heriting the revolutionary cause boils down to the question of fostering the new generation to be successors to the revolution. Today quite a few countries are suffering from stagnation and confusion in the revolution and construction. This is because they failed to train the new generation to be successors to the revolution.

Secretary Kim Jong Il of the Democratic People's Republic of Korea has all the qualities indispensable for a successor to the revolutionary cause—the ideological and theoretical activities, superb leadership power and lofty virtues—backed up by loyalty to the leader who has led the revolution victoriously.

Today the people of all nations including socialist, capitalist, newly-independent and developing countries express deep respect and praises for Secretary Kim Jong Il, as an outstanding leader of modern Korea guiding the struggle of the Workers' Party of Korea and the Korean people. They sincerely rejoice that the construction of socialism and communism in Korea is taken over and carried forward on a sound basis.

Each time I visit the Republic, I never fail to visit the Korean Revolution Museum in addition to Mangyongdae. When I visited the Korean Revolution Museum in 1985 I was deeply moved to see the pictures of Secretary Kim Jong Il assisting President Kim Il Sung in his field guidance. They showed him carefully watching President Kim Il Sung giving on-the-spot guidance and walking behind the President. In the process of following the President like this in his round of

the city of Pyongyang and all other parts of the country, he deeply acquainted himself with the life of the people and acquired the quality of a people's leader.

What is the quality of a successor to the revolutionary cause?

First, he must be unswervingly loyal to the great leader who has led the revolution to victory. The loyalty to the great leader, the centre of the unity and solidarity of the Party and the popular masses, is precisely loyalty to the Party, the revolution and the people.

The successor to the leader must firmly defend and develop the policy, strategy and tactics of the leader and the Party.

Secondly, the successor to the revolution should create superb ideas and theories, strategies and tactics to lead the complex and arduous revolutionary struggle and the building of socialism and communism to victory. And he should go among the masses and devise excellent methods and art of leadership to mobilize them. Without this quality it is impossible to unite the masses as one body and to lead the revolution victoriously.

Such a quality of Secretary Kim Jong Il can be found in his guidance in all domains of state activities, and this is already well known internationally. But no matter what excellent ideo-theoretical activities he may conduct and what fine successes he may register, it is impossible for him to firmly unite the people and to enjoy respect as their centre with this alone. Only when they are

based on the quality and virtues as a leader, can he consolidate the cohesion of the people and achieve the victory of the revolutionary cause.

His great personality is manifested in the fact that he always goes among the people, shares joys and sorrows with them, respects their interests and works for their welfare. Such a tender affection of his springs from his deep trust in and love for the people.

The great personality of Secretary Kim Jong Il is also expressed in his art of leadership to bring the people's inexhaustible wisdom and talent into full play by placing them in the position of masters of everything.

During our every visit to the Republic, we could perceive that Secretary Kim Jong Il has completely embodied lofty virtues as leader. We could not help envying the Korean people for their happiness in having Secretary Kim Jong Il with warm human love as their leader.

When a lighthouse keeper fell ill on a small far-off islet, he arranged for the state to take measures for his treatment; he made sure that a bridge was built for eleven children to be able to go to school; when two sailors fell critically ill on a ship bound for Africa, he personally commanded from the Republic the endeavours to treat the men and saved them; when a fishing girl drifted far away to the sea, he took measures to fly a helicopter and saved her in some 20 hours. All these anecdotes show how deeply Secretary Kim Jong Il loves all the Korean people, which deeply moved me. Although I was well

aware of numerous anecdotes showing Secretary Kim Jong Il's love for people, I was stirred still more when I visited the Republic in November 1984 and met an actor and an actress who had been trained under his care. The actor said:

"In the past I had been a nameless actor in Seoul, south Korea, living from hand to mouth.

"However, since I came under the care of President Kim Il Sung and Secretary Kim Jong Il, I have taken part in the production of films without knowing any inconveniences in life. Moreover, Secretary Kim Jong Il has fostered me even to be a People's Actor.

"In the past actors regarded as mean people were denied participation in national functions. However, Secretary Kim Jong Il arranged to have me participate in the Sixth Congress of the Workers' Party of Korea as a delegate and also in the banquet of President Kim Il Sung's 70th birthday.

"Last year unexpectedly I fell seriously ill during my official trip. Secretary Kim Jong Il who was informed of this sent a competent physician by plane to the spot and saw that I was taken back immediately to Pyongyang for medical treatment.

"On my 60th birthday, he even gave the birthday banquet for me. I wonder how he knew.

"I had lived as an actor in south Korea. However, only when I came into the embrace of the great leader and the dear leader, could I live as an actor without any worry."

The heroine of the film *The Sea of Blood* said:

“Secretary Kim Jong Il personally guided the work of filming the immortal classic *The Sea of Blood*. In this course he made me the heroine and guided me. This was beyond my expectation. Such stories are too many to enumerate. The dear leader Comrade Kim Jong Il really is a benevolent teacher of us actors and actresses.”

During my sojourn in Pyongyang those who had received his guidance said in unison that he always stays among the people and devotes everything for their sake.

I have never seen a leader like Secretary Kim Jong Il who devotedly works for the welfare of the people. Being such a leader, the people put boundless trust in him and entrust him with their destiny.

The personality of Secretary Kim Jong Il ensures a bright future of Korea.

JUCHE-ORIENTATED EDUCATION

Miyawaki Hiroyuki

Teacher

Seijo Gakuin High School

PREFACE

Today the Democratic People's Republic of Korea has introduced universal eleven-year compulsory education for the children of five and above, after which come colleges and universities. In addition, there are working people's senior middle schools, higher specialized factory schools, factory colleges, farm colleges and fishermen's colleges to enable the working people to study while working. Further, two hours' study which is the daily routine for all members of society, Saturday studies, and annual one-month course are systematically conducted.

So, the Republic knows no one who is denied schooling or gives up school halfway. Everyone studies all their life and the intellectualization of the whole society unprecedented in history is coming into effect. This is why Korea is called a "country of education" and a "country of learn-

ing”.

Now I would like to take a brief look into the historical process which has brought about today's brilliant successes in the Republic's education, its educational system, the characteristics of socialist education in Korea, and the tasks of educational work for the future.

1. THE ORIGINATION AND DEVELOPMENT OF JUCHE-ORIENTATED EDUCATION

Education in the Republic proceeds from the Korean people's spirit of national integrity.

What is the starting point of the principle of socialist education in Korea which is based on the man-centred philosophical idea, Juche idea, permeated with this spirit of national integrity and what is the historical environment in which it was formed?

It has its origin in the practice of revolutionary education in the guerrilla base-liberated areas built by General Kim Il Sung in the days when he organized and led the anti-Japanese revolutionary struggle for national liberation before Korea threw away the colonial yoke of Japanese imperialism on August 15, 1945.

The people's revolutionary government set up in the guerrilla base-liberated areas opened Children's Corps schools and introduced free, compulsory education. Under the watchword "Study is the first and foremost task of revolutionaries," guerrillas were given adult education with

general education as its main content.

Textbooks were published in the liberated areas, and school things, clothes and toiletry were supplied free of charge.

At the Children's Corps schools general education was combined with physical culture and art troupe activities.

At the same time, the children were brought to get class and ideological awareness by sending them out on liaison and scouting missions and on social and political activities, and they were cultivated in the spirit of socialism and patriotism.

As the anti-Japanese revolutionary struggle spread and was intensified in the areas along the Tuman and Amnok Rivers which marked the northern borders of Korea, General Kim Il Sung formed the Association for the Restoration of the Fatherland as an anti-Japanese national united front organization embracing the entire people and made public its ten-point programme in May 1936. Paragraph 8 of the programme set the tasks of abolishing slave labour and slave education, opposing forced military service and military training of youth and children, giving education in the Korean national language and enforcing free compulsory education.

This paragraph with such contents was a declaration for abolishing colonial slave education by which the Korean language, spoken and written, was trampled out and the Japanese language was forced upon the Koreans, the national spirit of the Korean people was obliterated and they were left benighted through the intensifica-

tion of education to “turn the Koreans into subjects of the Japanese empire” at redoubled speed by the enforcement of the “decree on education in Korea” in 1911 and the “new decree on education in Korea” in 1922 and for introducing independent national education to be given in the Korean language after winning national liberation.

This popular, free education of national integrity in Korea is characteristic of education after liberation. In other words, the education in the Republic today is based on the revolutionary practice of education guided by President Kim Il Sung in the years of the anti-Japanese revolutionary struggle.

2. EDUCATION AFTER LIBERATION

(1) READJUSTMENT AND DEVELOPMENT OF THE EDUCATION SYSTEM

Korea, liberated from the colonial yoke of Japanese imperialism on August 15, 1945, set out on building a new independent and free society.

The Workers' Party of Korea buckled down to developing education before anything else to eliminate the backwardness of the Japanese imperialist colonial education, introduce new popular education, abolish the working people's illiteracy, raise their cultural and technical standards and train cadres.

Not long after liberation, that is, in November 1945, the Education Bureau of North Korea issued "The Outline of Temporary Measures for School Education in North Korea," which provided for the basic contents and methods of school education, and laid down the curricula and main subjects of study to be taught tentatively at schools of all levels.

In 1946 the Workers' Party of Korea, referring to public education in its programme, stipulated that it would "reform the public education, sweep away the remnants of the Japanese system from education at all schools, provide all the Korean people with the right to learning irrespective of their property status, religion and sex and, at the same time, ensure the normal development of national culture, art and science of Korea." As a result, a new public education system comprising five-year primary school, three-year junior middle school and three-year senior middle school was established.

With the rapid construction of schools in all parts of the country, the number of primary schools increased from 1,372 in 1945 to 2,482 the next year, and the junior middle schools from 44 to 217.

Before liberation, under the educational system of Japanese imperialism, over 2.3 million people were illiterates. Therefore, after liberation the abolition of illiteracy was set as the first and foremost task in the cultural revolution; adult schools were set up in every nook and corner of the country and the campaign against illiteracy

was energetically carried out.

Thus, 16,178 adult schools were set up in 1946 and 556,000 people studied while working.

The training of cadres, technicians and teachers needed in building a new society posed as a pressing task.

To meet this demand, Kim Il Sung University was set up in October 1946. And the "decision on higher education in north Korea" was adopted in 1948, by which several faculties of the university were separated from it to establish the Pyongyang Politechnical College (now the Kim Chaek University of Technology), the Pyongyang Agricultural College, the Pyongyang Medical College, etc.

Thus, eleven institutions of higher learning were set up in 1948.

In this way, in a few years following liberation the Republic under the active guidance of the Party and the government got rid of the survivals of Japanese imperialism, abolished illiteracy, established the public education system, expanded the networks of schools of different levels, instituted adult education and education at workplaces, and laid the foundations for the development of the Juche-orientated democratic education including the training of cadres, technicians and teachers.

The Korean war unleashed by US imperialism in June 1950 caused a material loss and took a toll of lives in the field of education: more than 90 per cent of school establishments were destroyed and large numbers of teachers killed. However,

the Party and the government evacuated schools of all levels to safety and, at the same time, rebuilt demolished schools, filled up the shortage of teachers and provided textbooks, teaching tools and school fixtures. Thus, they took every necessary measure to continue with education without interruption.

After the armistice in 1953 the work of rehabilitation was carried out in the field of education under the guidance of the Workers' Party of Korea and the government by the devoted endeavours of the whole people, with the result that the number of students in common education in 1954 was almost up to the prewar level.

Universal four-year compulsory primary education was enforced in August 1956 and universal three-year compulsory secondary education in November 1958.

Primary and middle schools for the working people were opened at workplaces, so that the working people improved their common knowledge and knowledge of natural science. A new type of technical schools which combined general and technological education were set up.

In the field of higher education, the Songdo Politics and Economics College (now Songdo University), the University of National Economy, Hamhung University of Chemical Industry, the University of Construction and Building Materials, the University of Veterinary and Animal Husbandry and Chongjin University of Medicine were newly established.

Thus, in spite of the difficult postwar condi-

tions, an education system covering the entire people ranging from elementary education up to higher education and adult education and education at workplaces was rebuilt and developed.

From 1959 all educational establishments from kindergartens to institutions of higher learning and adult schools of different levels were run at state expense and, in addition, all students of universities, technical colleges and specialized schools were provided with scholarships.

Going over from the 1950's to the 1960's, technical innovations were made in the spirit of Chollima in all fields of the national economy and socialist industrialization advanced farther. This urged the young people to acquire a higher level of scientific knowledge and technical skills. Such objective social demands necessitated re-examining the public education system.

In the existing secondary education system, higher middle school education was the central factor in general education, making it impossible to link education closely with production labour and to bring education in keeping with the practical requirements of the developing industrial technology and national economy.

Therefore, a law on reorganizing the education system was issued in October 1959 to closely combine education with production labour, and general education with technical education.

The law "On Reorganizing the Public Education System" stipulated: "A secondary technical education system which closely combines general with technical education, shall be established"

(Introduction of Article 2); "The present senior middle schools shall stop admitting students from the 1960-1961 academic year and cease to exist by 1962" (Clause 4, Article 2); and "The institutions of higher learning shall train able specialists and technicians who are equipped with the theories of Marxism-Leninism and up-to-date sciences and technology and have the practical capability of working independently in all branches of the national economy" (Article 5).

This reorganization gave birth to an education system which made it possible to link organically education with production labour and general with technological education at all stages of education and to train the rising generation to be comprehensively developed builders of socialism and communism, which is the keystone of the Marxist-Leninist pedagogical theory.

In this connection President Kim Il Sung said:

"In order to build socialism and communism, the new generation should be brought up as cultured and harmoniously developed workers possessing general elementary knowledge and modern technology. Taking into consideration these practical needs of socialist construction, our Party reorganized the public school system in 1959 and took important measures to radically improve the work of all schools."

With the strengthening of the foundations of an independent national economy and the higher output of production in the 1960's, socialist education in the Republic was further expanded and improved both in quality and quantity. This can

be said in view of the construction of more schools of different levels, the creation and expansion of technical schools and colleges, the establishment of factory colleges and the provision of textbooks, teaching tools and school fixtures, laboratory and practice apparatuses.

In April 1967 universal nine-year compulsory technical education capable of giving general education and elementary technical education was introduced to replace the seven-year compulsory secondary education. By this the three-year middle schools and the next two-year technical schools were merged in five-year middle schools, which enabled it to give secondary education combining general with elementary technical education.

In September 1972 universal eleven-year compulsory education came into effect by extending the period of universal nine-year compulsory technical education by two years, and this system was completed in 1975.

Universal eleven-year compulsory education which comprises one-year pre-school education (the higher class of the kindergarten) for the children aged five, the four-year elementary education (primary schools) and the six-year secondary education shows the new achievements of public education.

This is an educational system under which all members of society including the working people can acquire general education and basic knowledge given at schools up to senior middle schools at least. This is ensured gratuitously by the state. Thus, the consistent educational system in the

Republic guarantees further development towards a higher stage.

This universal eleven-year compulsory education is still in force.

(2) ON THE *THESES ON SOCIALIST EDUCATION*

President Kim Il Sung published the *Theses on Socialist Education* on September 5, 1977. This is a programme of education for the building of socialism and communism which generalized the experiences of Juche education, socialist education, started in the guerrilla base-liberated areas during the anti-Japanese armed struggle in the 1930's and culminated in the introduction of universal eleven-year compulsory education in 1975 after going through a series of internal and external ordeals including the liberation of the country and the Korean war and which gives an all-round and scientific elucidation of the ways of solving the fundamental problem arising in it.

The theses consists of five chapters: 1. The Fundamental Principle of Socialist Pedagogy, 2. The Content of Socialist Education, 3. The Methods of Socialist Education, 4. The Socialist Education System in Our Country, 5. The Duty and Role of Educational Institutions; Guidance and Assistance to Education.

To sum up, the first chapter "The Fundamental Principle of Socialist Pedagogy" propounds the following basic principles: first, Party loyalty

and working-class loyalty should be embodied in education; secondly, Juche must be established in education to settle all problems of educational work creatively by our own efforts and to put the main emphasis on things of one's own country in instruction; thirdly, education should be combined with revolutionary practice to train the students to be socialist and communist builders equipped with living knowledge and practical ability; fourthly, the state should organize and conduct education on the principle of keeping it well ahead of all other work and continuing to educate all members of society.

The second chapter "The Content of Socialist Education" refers to the questions of intensifying the political and ideological education of the students to equip them firmly with the Juche idea and inspire them with the revolutionary consciousness of the working class and communist morality, of giving effective scientific and technical education which imparts general and specialized knowledge to the students, and of strengthening physical education to increase their bodily strength.

The third chapter "The Methods of Socialist Education" deals with the questions of applying the heuristic way of teaching and of combining theoretical education with practical training, education with productive labour.

In particular, for the purpose of training and educating the youth and children politically and ideologically, their organizational life in the Children's Union and the League of Socialist

Working Youth and their social and political activities are being done closely combined with education, and school education should be combined with social education through the media of their homes and social educational facilities and institutions such as the schoolchildren's palaces, schoolchildren's halls, Children's Union camps and libraries.

The President also stressed the necessity of properly combining and providing continuity to preschool, school and adult education, thereby enabling all members of society to receive education all through their lives from childhood to old age.

The fourth chapter "The Socialist Education System in Our Country" gives a systematic account of the achievements of the socialist education system in Korea such as universal compulsory education, universal free education, the study-while-you-work-system of education and the system of nursing and bringing up children at state expense which were developed from the the years of the anti-Japanese armed struggle.

The fifth chapter "The Duty and Role of Educational Institutions; Guidance and Assistance to Education" points out that in socialist society the school is the base for revolutionizing people and the centre for the cultural revolution and so the school should make an active contribution to the cause of socialism and communism by working efficiently to bring up the younger generation to be communist men and to train cadres. And stressing that the teachers are career revolution-

aries who bring up the members of the younger generation to be heirs to the revolution and communists, it notes that they are responsible to the Party and the revolution for the future of the country.

Pointing to the necessity of strengthening the Party's guidance of education, it says that the central task of the Party's guidance of education is to fully apply the fundamental principles of socialist pedagogy in educational work and to control and guide educational work properly so that the Party's education policy may be implemented correctly.

Referring in conclusion to state support and social assistance in education, the theses notes that the state should make adequate provision for all educational needs, that all members of society should play their part in education, and that all working people should be educators of the members of the rising generation and help in education.

Like this, President Kim Il Sung's *Theses on Socialist Education* is a general review of the experiences gained in socialist education in Korea since 1930's and, furthermore, is an important guideline for education in general which clarified the importance of education in building a socialist and communist society.

The thought on education which pervades the theses is that education enhances the position and role of man, the most dignified being in the world.

In other words, the theses is permeated with

the Juche idea. For his Chajusong, creativity and consciousness, man is the master of the world and dominates and changes it.

However, these essential attributes of man are not born with him but are acquired amidst social life and practical activities and, therefore, it is only conditional on scientific and systematic education that man's Chajusong, creativity and consciousness can be elevated and that man can become the most powerful and dignified being in the world.

In other words, the medium of education is indispensable for man to become the comprehensively-developed social being with Chajusong, creativity and consciousness. Herein lies the main reason why importance is attached to education in the Republic.

(3) CONCERNING THE WORK ON FURTHER DEVELOPING EDUCATIONAL WORK

In the 1980's rapid progress was made in socialist construction for carrying out the ten long-range tasks for socialist economic construction set out at the Sixth Party Congress.

Simultaneously with this, education developed swiftly with the result that the Juche character of education was established and that education was improved in quality and quantity.

On July 22, 1984, Secretary Kim Jong Il sent the letter *On Further Developing Educational Work* to the National Meeting of Educational Activists.

In the letter Secretary Kim Jong Il referred to the necessity of further developing education and remarked that improving the quality of education was the most important task confronting education today and showed the ways of its realization.

And he pointed out in the letter the necessity of raising the quality of universal eleven-year compulsory education, improving the work of training technicians and specialists and of stepping up the intellectualization of the whole society. He also dwelt on enhancing the role of teachers, improving the conditions for education and strengthening the Party's guidance of education.

In other words, while President Kim Il Sung's *Theses on Socialist Education* is an important guideline to be followed unswervingly in the whole period of socialist and communist construction, Secretary Kim Jong Il's *On Further Developing Educational Work* can be considered a document indicating the tasks and ways to carry through the theses in the present time.

Now let me introduce on the authority of the materials already published and the data I have got during my stay in Korea the present state of Juche-orientated education in the Republic which has achieved brilliant development.

3. ACHIEVEMENTS OF JUCHE-ORIENTATED EDUCATION

In the Republic today universal eleven-year

compulsory education is in force for the youth and children aged 5-16 at state expense and it provides general secondary education to the younger generation.

Higher education and specialized training are given at various universities and colleges numbering 235.

The Republic already has an army of intellectuals exceeding 1.3 million. As a result, the administrative and economic establishments of the country are run by its own cadres.

Today public education in the Republic is heading for a height unprecedented in the world history of education, the aim being to introduce compulsory higher education for the entire people by further developing universal eleven-year compulsory education and to intellectualize all members of society.

Right after Korea was liberated in 1945, illiterates surpassed 2,300,000 and there were only scores of technicians and specialists and several middle schools, and not a single university.

In view of the conditions of the past when only ignorance and benightedness prevailed, we can say that the brilliant progress of education today is a shining achievement of Juche-oriented education.

(1) DEVELOPING UNIVERSAL ELEVEN-YEAR COMPULSORY EDUCATION

Under the universal eleven-year compulsory

education system all children and youth from five to the working age of 16 receive complete free education for eleven years in the continued course of education.

The basic task of universal eleven-year compulsory education is to equip the children and youth with the essentials of the revolutionary outlook on the world, finish their general secondary education on a high standard and thus train them to be comprehensively developed persons who are knowledgeable, morally impeccable and physically fit. If the quality of higher education and the general ideological and cultural level of society are to be raised to meet the needs of social development, it is necessary to improve the quality of universal eleven-year compulsory education radically. For this the contents of general secondary education should be correctly defined and taught.

General secondary education is composed of contents to cultivate the consciousness of independence and creative ability in the children and youth and train them to be versatile persons who possess a wealth of knowledge, sound morals and strong physiques. While attaching great importance to the ideological education of the children and youth, general secondary education properly combines the teaching of basic general knowledge on nature and society with training in technology, and imparts more than one technical skill to all schoolchildren.

General education also pays great attention to art and physical education. In the light of the rapid progress of science and technology and ac-

tive international exchanges in recent years, greater emphasis is laid on teaching fundamental sciences and foreign languages.

In order to improve the quality of universal eleven-year compulsory education, the methods of education should be improved. For this, on the basis of the development of modern science and technology and the achievements of studies on socialist child psychology, the teaching schedule was rationalized so that the educational work might exactly go through the necessary pedagogical process, and heuristic methods and visual aids and demonstrations were widely introduced in teaching.

In particular, special attention is paid at schools of all levels to establishing teaching methods to stimulate the development of children's mental faculties in consonance with their age and psychological features.

It is notable in the Republic's socialist education that there exist the University of Science, the Pyongyang Music and Dance University, Pyongyang University of Fine Arts and Pyongyang University of Physical Education as higher learning institutions to bring the aptitude and talent of every student into full play.

As for the upbringing of children, the law on the nursing and upbringing of children was adopted in April 1976 and all the children in towns and farm villages are receiving education based on socialist pedagogy at modernly equipped establishments for nursing and upbringing children on the principle that "the best things to

the children!"

There are now more than 40,000 nursery schools and kindergartens in towns and countryside and they are run at state and public expense.

(2) THE EXPANSION AND DIVERSIFICATION OF HIGHER EDUCATION

Not a university had existed before liberation, but after liberation Kim Il Sung University was established in 1946, and in July 1948 several faculties of the university were separated from it to found Pyongyang Polytechnical College (today's Kim Chaek University of Technology), medical college and others. Later on, new institutions of higher learning were erected in succession. At present 235 institutions of higher learning are evenly distributed in the capital and provinces. Besides, there are 473 colleges for the training of specialists needed in socialist construction.

Before liberation there were only scores of technicians and specialists but their number exceeds 1.3 million at present with the qualitative development and quantitative growth of higher educational institutions.

They constitute the great force propelling the building of an independent national economy. The objective of higher education is to train personnel firmly equipped with a revolutionary world outlook and the rudiments and theories of sciences and technology and with the latest

achievements of their specific fields and capable of creatively solving theoretical and practical problems arising in revolutionary practice.

In higher education basic and specialized technological education is strengthened to meet the needs for further developing modern science and technology and for making the national economy Juche-orientated, modernized and scientifically substantiated and to raise the scientific and theoretical standards of specialized technological education.

In his letter *On Further Developing Educational Work*, Secretary Kim Jong Il set forth concrete ways and means of improving the training of technicians in line with the trend of rapid development of science and technology. As a result, great progress is made in this respect. In particular, many new colleges and higher specialized schools of sciences and technology have been set up lately. In 1984 alone, 30 higher educational institutions, of which 24 were colleges, and four higher specialized schools were newly opened. The following year another 18 higher educational institutions were inaugurated.

Most of them were colleges of sciences and technology covering all branches of the national economy such as metal, electronics, automation, geological prospecting, electricity, machinery, automobile, chemistry, construction, forestry, light industry, fishery, agriculture, horticulture, pharmacy, printing, etc.

With the inauguration of higher educational institutions in different branches of sciences and

technology, more remarkable progress has been made in the Republic's economy and this will go a long way towards hitting the ten long-term targets of socialist construction to be attained in the 1980's.

(3) THE STUDY-WHILE-YOU-WORK EDUCATIONAL SYSTEM

In the Republic there is a well-regulated study-while-you-work educational system alongside the regular system of education.

At present working people's senior middle schools are functioning for those who had not received secondary education before the introduction of universal eleven-year compulsory education in 1975.

In this way all the working people are made to attain the level of the senior middle school graduate or above.

President Kim Il Sung said in the *Theses on Socialist Education*:

"Now that universal 11-year education has been established, the working people's senior middle school will soon become unnecessary, and the system of higher education and regular study system of cadres and working people will in the future become the basic part-time education system. In order to offer higher education to all members of society in accordance with the Party's policy for making the whole society intellectual, it is necessary to continue to expand and

improve the part-time system of higher education. In particular, factory colleges should be further expanded, the education there improved and farm colleges set up in the rural areas to give higher education to rural officials and agricultural workers."

Higher education is divided into two systems, one of which is regular higher educational institutions such as universities, colleges and higher specialized schools and the other is part-time higher educational institutions.

Part-time higher educational institutions include factory colleges and higher specialized factory schools, farm colleges and fishermen's colleges and working people's senior middle schools.

A TV university has been opened recently and universities and colleges have correspondence courses.

These varied part-time higher educational institutions keep their doors wide-open to working people who had no opportunity of receiving higher education in the past and to the young workers who were barred by circumstances from going to full-time universities or colleges.

The working people who are engaged in productive labour in the daytime receive higher education related to their jobs in the evening. This educational system is unique to the Republic.

(4) FOR INTELLECTUALIZING THE WHOLE OF SOCIETY

Since the system of universal eleven-year compulsory education was introduced in 1975, all citizens of the Republic are given secondary education at state expense. And various establishments of secondary education have been newly built or expanded and different education network set up, which makes for a higher cultural and intellectual level of society.

At present a struggle is going on to bring into reality President Kim Il Sung's plan for raising the cultural and intellectual level of the entire citizens of the Republic to that of the university graduate in the not distant future and for enforcing compulsory higher education.

The intellectualization of the whole society like this is the ultimate task of the cultural revolution, and the part-time higher education system plays an important part in this respect.

The intellectualization of the whole society is a great cause remarkable in the world history of education aimed to eliminate the distinctions between mental and physical labour and between town and country and to attain complete equality of the working people by raising the cultural and intellectual level of all members of society to that of the university graduate.

(5) THE TRAINING OF TEACHERS AND THEIR REFRESHER TRAINING

In the Republic there are teacher training institutions under the regular teacher training system.

Senior middle school graduates are trained at the three-year teacher training colleges to be kindergarten and primary school teachers, and at four- or five-year universities of education to be instructors of senior middle schools.

So, all teachers are graduates of higher learning institutions.

The teachers on the active list are retrained at specialized educational cadres' schools in provinces and through regular teacher training courses organized in the capital, provinces, cities and counties.

(6) EDUCATION TO BRING EXTRAORDINARY APTITUDES AND TALENTS INTO FLOWER

In the Republic educational conditions are provided for the children with uncommon aptitude and talents in art, sports and science to develop them.

In his letter *On Further Developing Educational Work* Secretary Kim Jong Il pointed out:

"You should give deep consideration to a sys-

tematic cultivation of the pupils' extraordinary aptitudes and talents.

"It is an important characteristic and superiority of socialist education to ensure both the development of the collective and the cultivation of individuality. The socialist educational system provides wide scope, not only for giving full play to the might of the collective but also the full development of individual aptitudes and talents. It actively encourages the development of such abilities. You must treasure the special aptitudes and talents of pupils and cultivate them actively so that those who have such qualities will contribute greatly to the development of science, technology and culture for the country in the future. The educational sector must select pupils with remarkable aptitudes and talents and give them systematic education so that they may grow into competent workers for the basic branches of science and other specialized fields."

As is clear now, it is a major characteristic of socialist education in Korea to bring children's extraordinary aptitudes and talents into bloom by giving them systematic education.

In order to develop children's extraordinary genius and talents to the full, art and sports circles and science and other study circles are formed and run actively at kindergartens and primary and middle schools. Meanwhile, universities of arts, physical culture and science admit students with remarkable gifts and talents and teach them so that they will display their talents to the full.

Similar efforts are made in the sphere of so-

cial education, too.

The Students and Children's Palace built in the capital city of Pyongyang in 1963 is a typical sanctuary of extracurricular education; it has various modernly-equipped research rooms and rooms for circle activities, more than 500 in all. So, schoolchildren in the capital come here after school to take part in circle activities.

Such schoolchildren's palaces are seen in many places.

(7) INTENSIFIED FOREIGN LANGUAGE EDUCATION

In general secondary education emphasis began to be laid on the teaching of foreign languages alongside the teaching of basic sciences. The teaching of foreign languages became further activated particularly after the publication of Secretary Kim Jong Il's letter *On Further Developing Educational Work* in 1984.

Stressing the necessity of teaching foreign languages, Secretary Kim Jong Il wrote in the letter:

"If we are to introduce advanced science and technology widely and develop international interchange and cooperation in the fields of science and culture, we ought also to improve the teaching of foreign languages in general secondary education. If they acquire general knowledge of the basic subjects of science and at least one foreign language through general secondary

education, the younger generation will have a sound scientific and theoretical basis on which to develop into competent technicians and specialists. The key to improving the quality of universal eleven-year compulsory education is to intensify the teaching of basic science subjects and foreign languages."

So, efforts are put forth to master one or more foreign languages at the stage of senior middle school and more than two languages at university.

To name foreign languages in order of the number of applicants, Russian comes first, followed by English, Chinese, Japanese, French, German and Spanish. In the six-year course 600 to 800 hours, or 3-4 hours a week, are allotted to the foreign language lessons. At the classes, strict training is given at first in pronouncing foreign words in imitation of the teacher and taperecorder so as to develop the hearing and speaking abilities of the students. And then during the latter three years, emphasis is laid on grammar and reading to enable them to translate documents and books.

(8) OTHER MATTERS

Appraisal

After the publication of Secretary Kim Jong Il's letter, the Academy of Educational Science has been studying the methods of appraising the stu-

dents' school performance and of holding examinations.

In the past the results of the annual and terminal examinations were the only yardstick for the assessment of the students' performance, and this gave rise to the tendency among the students to apply themselves to their studies only at the examination time but neglect their studies in ordinary times. Therefore, the opinion is voiced that in future their class participation should be made the central factor in assessing their school performance.

At present this method is employed at a few schools on an experimental basis, and it is planned to be generalized throughout the country in 1986.

Supporters' Organizations for Schools

Schools up to senior middle schools have their supporters' organizations. The construction and management of schools are done at state expense. However, assistance in other respects such as providing workhands, technical personnel and funds for the repairs of schools is given by supporters' organizations.

Every civil organization or enterprise takes charge of a kindergarten, a primary school or a senior middle school in its respective district and plays its part as the supporters' organization for it.

For instance, the Academy of Educational Science renders assistance to the school concer-

ned by giving advices helpful to improving its educational work because it cannot help it with labour or techniques.

Thus, the supporters' organizations for schools play the part of maintaining organic links between the civil organizations or enterprises and schools and stimulating interests in social education.

ON THE INDEPENDENT PEACEFUL REUNIFICATION OF KOREA

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PREFACE

In the Korean nation's history of over 40-year long division, 1985 was a year when the Red Cross art troupes and home-visiting groups were exchanged between the north and the south and the north-south talks and dialogues were activated in many fields.

The demand for Chajusong is a trend of our time, and the reunification of Korea represents the Korean people's struggle for attaining sovereignty all over its territory.

As the masters of their own destiny, the Korean people should achieve reunification independently in keeping with their national interests and the realities of Korea by using their own brains and by their own efforts.

However, it is a great obstacle to reunification that the US imperialists are occupying south Korea, instigating the military fascist government

and pursuing the “two Koreas” policy.

Explaining the cause of north-south division, I am going to write about the essence and basic principles of Korea’s reunification and, on this basis, the characteristics of the proposal for tripartite talks aimed at creating the preconditions for reunification, the Korean people’s struggle for winning back Chajusong and, in particular, the characteristics of the struggle for independence in south Korea.

WHAT IS THE ROOT CAUSE OF KOREA’S DIVISION INTO NORTH AND SOUTH?

I

The United States publicly recognized that Korea should duly become an independent state at the international meetings held during World War II including the Cairo Conference which took place in November 1943 on the eve of the defeat of Japanese imperialism. After that, however, the United States acted contrary to it.

The United States contrived the 38th parallel and split Korea.

Hodge, commander of the US imperialist occupation forces that landed in south Korea, published “Proclamation” No. 1 in which he said that “By virtue of the authority vested in me I hereby exercise administrative power over the

territory, and its population, south of 38th degrees north latitude of Korea... and that the persons there should obey promptly all my orders and orders issued under my authority." And he declared English as the official language in south Korea. In this way the United States employed the ruling methods reminiscent of the Japanese imperialists' rule over Korea.

This was how Korea was divided into the north and the south.

2

After 1947 the United States traded on the voting machines under its control of the United Nations to engineer a separate election in south Korea in May 1948 and rigged up the Syngman Rhee puppet government.

In April 1948 a joint conference of representatives of political parties and public organizations in north and south Korea was held with the attendance of 695 representatives from 56 political parties and public organizations and it declared itself against the moves to form a puppet government.

After the puppet government was framed in south Korea, a conference of leaders of political parties and social organizations of north and south Korea was called in Pyongyang. The conference declared the separate election carried out by force in south Korea null and void and decided to hold all-Korea elections and, on this ba-

sis, to form the Supreme People's Assembly and found the central government.

The elections to the Supreme People's Assembly were held on August 25 throughout north and south Korea with the participation of 99.7 per cent of the voters in the north and 77.52 per cent in the south where elections were conducted under harsh suppression.

On September 2 the First Session of the Supreme People's Assembly was opened in Pyongyang, at which the founding of the Democratic People's Republic of Korea was announced and the Constitution adopted.

The process of the establishment of a government by the efforts of the people themselves shows that the Democratic People's Republic of Korea is the only legitimate government enjoying the support of the entire Korean people.

3

The United States that was occupying south Korea refused to recognize the Republic and unleashed the Korean war on June 25, 1950 after making careful preparations with a vicious design to place the whole territory of Korea under its control.

The Americans put "UN Forces" helmets on the heads of US imperialist aggressor troops by using the UN Security Council and perpetrated the shameless act of dragging its satellites into armed intervention.

Japan played the part of a supply and a transport base in the war.

British monopoly capital rallied back its strength by supplying war material to Korea.

However, this war ended in a defeat of the United States, the first setback in its history of war. On July 27, 1953 an armistice agreement was signed between the Democratic People's Republic of Korea and the United States. In accordance with the agreement, a political conference was held in Geneva in 1954.

But the Americans unilaterally denounced Paragraph 13 of the Armistice Agreement banning the introduction of weapons in June 1957 and announced that the US army in south Korea would start equipping itself with nukes. Thus, they madly prepared for a new war.

After that the United States kept tens of thousands of its troops in south Korea, imposing colonial rule on it and, at the same time, it took the levers of control over all areas of life including the political, economic, cultural and military fields.

The Reagan Administration of the United States openly pursued the "policy of strength", and declared that the Korean peninsula was the most important zone which was of "vital interests" to the performance of the US world strategy and represented the "front line for the US strategy", and further intensified the policy of turning south Korea into a military base. Openly describing the Korean peninsula as the "testing ground for the showdown of power in the 80's", they now

continue to reinforce the US forces in south Korea and introduce weapons of mass destruction including nuclear weapons on a large scale, thereby turning south Korea into a storehouse of modern weapons and an advanced base for nuclear warfare.

4

Owing to the US moves of reinforcing their armed forces, south Korea has turned in an area which ranks first in the world in regard to the concentration of army troops—nearly 50,000 US troops, over a million strong regular armed force of the puppet army and a huge paramilitary force exceeding 10 million.

The US imperialists have already introduced over 1,000 nuclear weapons into south Korea and recently even neutron weapons which the people of the world denounce unanimously. They are now seeking to bring "Pershing-2" medium-range missiles and cruise missiles.

The United States keeps increasing its armed forces not only in south Korea but also at its military bases in Japan proper, on Okinawa and in the Pacific region ready to strike at the Korean peninsula and is planning to form a triple military alliance with Japan and south Korea with a view to hurling the Self-Defence Forces of Japan into a Korean war in case it breaks out. At the same time, the United States is staging in south Korea almost every day war exercises

aimed at the north and continuously exciting the nerves of the trigger-happy south Korean authorities. Lately the Americans have reorganized the south Korean armed forces on offensive lines and massed them in the areas adjacent to the Military Demarcation Line. They have increased the commandomen to 180,000 and dug tunnels leading to the north at 180 spots along the MDL. This clearly reveals how they are preparing for a new war.

Owing to such reckless war preparations, the Korean peninsula has now become the most strained and dangerous zone in the world, and the situation is so acute that a war may break out at any moment.

5

The "two Koreas" scheme aimed at keeping south Korea as a colony and military base indefinitely constitutes the basic strategy in the United States' Korean policy.

From the moment it seized south Korea the United States has been obstructing Korea's reunification by all means. It interfered with the struggle of the Korean people for founding a unified government immediately after the liberation on August 15, 1945, and rigged up a puppet government in south Korea. In the 1950's the United States ignoring the aspirations of the entire nation for peaceful reunification unleashed a war of aggression. Early in the 1960's it stage-managed Park

Jung Hee's May 16 military coup in answer to the south Korean youth and students and people who were fighting vigorously for reunification, shouting "Let's go to the north! Come to the south! Let us meet at Panmunjom!" Exactly at the US bidding, the south Korean authorities frustrated the north-south dialogues which were opened after a great deal of trouble early in the 1970's and publicly announced the "two Koreas" policy to the world.

At the beginning of the 1980's the United States committed the crime of massacring the south Korean people who were crying for democracy and reunification and crushing the growing force for national reunification.

Mun Bu Sik, a student of Koryo University involved in the case of setting fire to the US cultural centre in Pusan in March 1982, said in the letter he addressed to Cardinal Kim Su Hwan:

"The wicked overseer United States was the wirepuller behind all political vices committed by the dictator of this country defiling our history. . . . Even a mere child knows that all the operational rights of our National Army are in the hands of the commander of the US forces in south Korea in accordance with the south Korea-US defence agreement. . . . At the time of Kwangju incident the US played the part of overseer for the cutthroat Chun Doo Hwan and saw to it that he carried out the murderous operations successfully. . . . The weapons used in killing the guiltless sheep in Kwangju were all US-made. US bullets pierced through the breasts of our bro-

thers and sisters and spilt their blood.”

Not only blocking the road to democratization and reunification in south Korea, the United States has been toying with the destiny and future of the Korean nation sophisticating about “simultaneous membership in the UN”, “cross recognition” and so on in order to legitimize Korea’s division internationally.

Indeed, the history of the US occupation of south Korea for over 40 years is a criminal history in which they have turned south Korea into a complete colony and a military base and spelled the calamities of war and division for the Korean people. All facts prove that the occupation of south Korea by the US army is the root cause of aggravating tensions on the Korean peninsula and the obstacle to national reunification.

Nevertheless, the United States is clamouring about a “threat of invasion on the south” and “military superiority of the north”, and has been justifying their occupation of south Korea by giving out as if the US occupation forces in south Korea are making a “contribution” to security on the Korean peninsula and to the balance of armed forces in the world.

The United States occupies the southern half of Korea for more than 40 years, plotting for a war and perpetual division of Korea in violation of the sovereignty of the Korean nation.

WHAT ARE THE ESSENCE AND PRINCIPLES OF THE REUNIFICATION QUESTION?

What Has Become of the Proposal for Tripartite Talks and the Subsequent Dialogues?

1

In essence the question of Korea's reunification amounts to establishing the genuine national sovereignty of the Korean people throughout the territory of north and south Korea by ending the foreign imperialists' rule in south Korea and restoring the sovereignty of the south Korean people downtrodden by the outside forces before anything else.

President Kim Il Sung said in his report delivered at the celebration of the 30th anniversary of the founding of the Workers' Party of Korea:

"The question of our country's reunification is essentially a question of taking back the territory and population seized by the foreign imperialists and ensuring national sovereignty on a national scale."

Sovereignty is the life and soul of a nation, and establishing national sovereignty is an irresistible trend of our time. Imperialism that infringes on the sovereignty of other nations is meeting with

a fiasco everywhere and is evoking the resistance of the people who demand sovereignty.

The master of Korea is the Korean people. The Korean people must rule Korea and the Korean issue must be settled by them. The independent peaceful reunification of Korea fully corresponds to the trend of our time when the world's people oppose all manner of domination and subordination and advance along the road of independence and their demand.

It represents the struggle for materializing the Juche idea in the whole territory of Korea and the process of the Juche idea winning the final victory. It also represents the struggle for crushing the US imperialists and the military fascist dictatorship of their minions, smashing the Japanese militarists' moves to invade Korea again, and for winning the freedom of the south Korean people, and an important struggle for realizing the task of national liberation. Proceeding from the position of respecting Chajusong which is a current of our epoch, we must leave the Korean people to settle the question of Korea's reunification by themselves. Therefore, the question of Korea's reunification must not be solved in accordance with the will of other nations.

In spite of the fact that Korea's reunification question is plain and clear, the Americans are entrenched in south Korea and the Japanese are backing the south Korean military fascist regime actively. Herein lies the biggest problem.

Further, the essence of the reunification question lies in the realization of "one Korea". The

north-south dialogue must be a dialogue for achieving reunification, and it is most important to crush the attempts of the separatists to form "two Koreas".

In his 1986 New Year Address President Kim Il Sung said:

"If dialogues between north and south are to be successful, both sides must have a proper attitude towards them. Because dialogues are held in order to improve the north-south relations and settle the question of national reunification, both the north and the south must approach the negotiations from the common standpoint and with good intentions to reunify the country into one Korea. The negotiations between the north and the south must, in no account, be used as a means to finalize national division, to deceive the people or mislead the public opinion for an ulterior political purpose. The dialogues must serve only the purpose of reunification. This year both the north and the south will have to make sincere efforts to narrow down their differences and to find common grounds with a pure intention to reunify the country as soon as possible."

In a word, the question boils down to whether one assumes the position of "one Korea" or not. South Korea's propositions for "simultaneous membership in the UN" and "cross recognition" mean, to all intents and purposes, nothing but stepping up more than ever their scheme to keep Korea divided from the position of "two Koreas", to prolong the fascist system in south Korea and to secure a foothold for Japanese and US aggres-

sion. We must hold fast to the position of "one Korea" and support and encourage the struggle of the north and south Korean people.

2

Ever since the division of Korea, the Democratic People's Republic of Korea consistently pursued the basic policy of realizing national reunification.

President Kim Il Sung pointed out:

"Our country must be reunified in accordance with the desire of the entire Korean nation, on the three principles of independence, peaceful reunification and great national unity which were manifested in the historic July 4 North-South Joint Statement.

"This year, too, our Party and the Government of our Republic, in the spirit of the July 4 North-South Joint Statement, will strive to dispel misunderstanding and distrust and remove confrontation between the north and the south and to implement our reasonable plan for peaceful reunification through dialogues and negotiations."

The "July 4 North-South Joint Statement" mentioned here is the first statement issued by mutual agreement between the north and the south in 1972 with the three principles of independence, peaceful reunification and great national unity advocated by President Kim Il Sung as its main content.

The purport of the three principles is to achieve

national reunification independently without reliance on outside forces and free from foreign interference, and by peaceful means without recourse to arms against each other and to promote great national unity by sinking the difference in the idea, ideal and system.

The three principles of Korea's reunification were accepted with enthusiasm and excitement not only by the Korean people but also by the whole world.

In order to put these principles into effect the Republic proposed to realize many-sided cooperation in many fields such as the joint development of resources, the free mutual use of fishing grounds of the north and the south, the building of irrigation projects in the south by joint efforts and the interchange in the spheres of science and culture.

But after the joint statement was made public, the southern side took the attitude of totally negating the principles of independent, peaceful reunification.

Under the difficult situation caused by the open advocacy of the "two Koreas" policy by the south in violation of the joint statement President Kim Il Sung advanced the five-point policy for national reunification in 1973 in order to achieve national reunification on the basis of the three principles. The main contents of the five-point policy are: first, to remove military confrontation and lessen tensions between north and south, secondly, to realize multilateral interchange in the political, military, diplomatic, economic and

cultural spheres between north and south, thirdly, to convene a Great National Congress comprising representatives of people of all levels, representatives of different political parties and social organizations from north and south, fourthly, to institute a north-south Confederation under the single name of Confederal Republic of Koryo, fifthly, to enter UN under that name.

The three principles and five-point policy for Korea's reunification have the warm support of the people of all countries as practical and reasonable propositions for reunification.

3

So long as the United States keeps its control over south Korea, the Korean people cannot get rid of the present calamity nor can they win national sovereignty, realize democratization of south Korean society and achieve the peaceful reunification of the country.

The United States must duly assume responsibility for this tragic situation in Korea and withdraw its troops from south Korea as was decided at the 30th Session of the UN General Assembly. It must no longer meddle in Korea's internal affairs.

However, owing to the interference of the US armed forces and their manoeuvres to perpetuate its division, Korea is at the crossroads of war or peace, division or reunification.

In the hope of paving the way to independent,

peaceful reunification, the Republic proposed tripartite talks in January 10, 1984. This was a proposal for holding a triple dialogue with the participation of the south Korean authorities on an equal footing in the talks between the Republic and the United States with a view to removing the danger of war hovering over the Korean peninsula and solving the Korean issue by peaceful means.

It was projected to discuss at the talks first the question of concluding a peace agreement between the Republic and the United States and having the US troops withdrawn from south Korea and, secondly, the question of adopting a nonaggression declaration between the north and the south ending military confrontation.

What, then, is the reason that the question of a Korea-US peace agreement is raised in the first place? Because settling the problems existing between Korea and the United States is the first requisite for lessening tensions and securing peace on the Korean peninsula. The United States, a party to the Korean war, is one of the signatories with the Republic to the Armistice Agreement. The Armistice Agreement is a temporary affair in all senses and it does not mean an end to the war. An unstable situation, neither war nor complete peace, has lasted for more than 30 years on the Korean peninsula. The United States has kept its troops in south Korea in the past 40-odd years and is now deploying even large numbers of nuclear weapons, behaving as the actual ruler of south Korea and aggravating tensions on the peninsula.

In order to eliminate tensions and the cause of war on the Korean peninsula which is the "magazine of Asia" and safeguard peace in Korea and Asia and, further, in the world, the United States, a signatory to the Armistice Agreement, is duly obliged to sit at the table for dialogue with the Republic and sign a peace agreement. The proposal for the peace agreement envisages the solution of such questions as follows:

First, to proclaim by law the end of the status of war in Korea and turn Korea-US relations into peaceful relations.

Secondly, to evacuate from south Korea the US troops and nuclear weapons unnecessary in the condition of peaceful relations.

In the letter addressed to the United States concerning the tripartite talks, the Republic assured that reunified Korea would never be a military base or a satellite for any foreign country but would be a completely independent, strictly neutral state. It also promised to protect the foreign interests in south Korea and develop friendly relations with all nations.

This is a proposal of signal importance which provides a guarantee for the Americans to take their hands off the Korean question without losing their face or suffering a loss on their interests and accords with the interests of the American people who are up against the increasing military budget and a nuclear war.

Secondly, what is the need of a nonaggression declaration?

Considering the present situation on the Ko-

rean peninsula, it is necessary to take measures for easing tensions between north and south Korea, in addition to normalizing the relations with the United States.

The situation prevailing after the Korean war is enough to prove that the danger of armed conflicts is created by the confrontation of the huge armed forces of the north and the south standing face to face across the Military Demarcation Line for over 30 years.

Particularly in south Korea, nearly 50,000 US troops and about one million strong south Korean "National Army" equipped with various latest weapons stand by in combat readiness and, in addition, a 10 million militia including "homeland defence reserve corps" and "civil defence corps" is always ready to be mobilized. And with the strengthening of the US-Japan-south Korea triangle military tie-up, the military tension is ever more increasing.

In order to ease such an acute situation, an end must be put first of all to the confrontation of armed forces. The military confrontation gave rise to misunderstanding and distrust between north and south, and has been obstructing the dialogues for reunification to this date. Furthermore, it has caused the north and the south to waste huge quantities of materials and manpower and brought indescribable pains to the nation. Therefore, a nonaggression declaration must be adopted between north and south. Adopting a nonaggression declaration presupposes the solution of the following questions:

First, the north and the south should commit themselves not to resort to arms and attack the other side.

Secondly, both sides should drastically reduce the armed forces and armaments.

Thirdly, an end should be put to the status of military confrontation.

In a word, adopting the nonaggression declaration will serve as the first step towards peace and independent reunification of the Korean peninsula and provide a solid foundation for peace and security on the Korean peninsula even after the US troops' withdrawal from south Korea. Only when a peace agreement is concluded between Korea and the United States and a nonaggression declaration is adopted between the north and the south will favorable conditions for the independent, peaceful reunification of Korea be created. This is imperative for bringing about a practical dialogue for reunification and for paving the way to the solution of the reunification question independently.

In the present situation, we must actively support the idea of tripartite talks if only for the sake of peace in Asia and the world.

The new reunification proposal made by the Democratic People's Republic of Korea reiterated its determination to solve the reunification question by promoting the north-south dialogue on

the three principles of independence, peaceful reunification and great national unity which the north and the south agreed upon and pledged themselves to implement before the nation in the July 4 Joint Statement.

What, then, is the form of the reunified state to be established and the way to build it?

This was made clear already in the proposal for reunifying the country under the name of the Democratic Confederal Republic of Koryo advanced at the Sixth Congress of the Workers' Party of Korea held in October 1980 and in the ten-point policy.

President Kim Il Sung stated in his report to the Sixth Congress of the Workers' Party of Korea:

"Our Party maintains that the country should be reunified by founding a Confederal Republic through the establishment of a unified national government on the condition that the north and the south recognize and tolerate each other's ideas and social systems, a government in which the two sides are represented on an equal footing and under which they exercise regional autonomy with equal rights and duties."

In short, this is a proposal to reunify the country by establishing a unified confederal state on condition that the north and the south exercise regional autonomy while their existing different ideas and system are left intact.

The confederal state based on autonomy will never allow any one side to force the other side to accept its ways or to attack the other side, and

will not tolerate invasion on the north or on the south nor aggression from outside. The people with their own political creed according with differing ideas and systems will lead a peaceful life as the people of the unified country.

It was also made clear that externally the confederal state would be an independent state not subordinate to any other country which would not allow itself to be a foreign military or operational base or a satellite state. In other words, it will be a strictly neutral state remaining outside any political or military alliance or bloc and will be a peaceful state which will not participate or help in any sort of aggressive acts.

Further, unified Korea will never cause damage to the foreign capital invested in south Korea before reunification but continue to guarantee its interests and develop the relations of amity with all states of the world on the principles of Chajusong, noninterference in others' internal affairs, equality and mutual benefit, peaceful coexistence.

5

In September 1984 the Red Cross Society of the Democratic People's Republic of Korea sent relief goods and materials to the flood sufferers of south Korea. This measure taken out of national, compatriotic love had occasioned multilateral dialogues between the north and the south.

Red Cross talk for settling the question of scattered families amounting to no less than ten million was resumed in May 1985 after an interval of 12 years, the economic talks for realizing economic cooperation and intercourse between the north and the south have been held five times from November 15, 1984, and the preliminary contacts were made in July and September 1985 for the parliamentary talks aimed at the publication of the joint statement on the nonaggression between the north and the south.

We can say that these north-south dialogues contributed to not only dispelling the misunderstanding and distrust which grew in the 40 years of national division and creating an atmosphere of great national unity but also to relaxing tensions on the Korean peninsula.

As long as the United States holds the prerogatives of supreme command over the south Korean army, the question of easing tensions on the Korean peninsula can never be solved only through the north-south dialogues, and it is absolutely necessary to hold the tripartite talks between the DPRK, the United States and the south Korean authorities. However, measures should be taken to lessen tension and promote great national unity even before the tripartite talks come into effect.

For this, following the realization of the Red Cross talks and economic talks, the Republic proposed in April 1985 to hold the parliamentary talks aimed to publicize the joint declaration on nonaggression and took the initiative in progress-

ing the dialogue.

Military confrontation is at the bottom of mutual distrust and misunderstanding between the north and the south and the military exercises which one side of the dialogue conducts against the other side taking it as an imaginary enemy only deepen distrust and misunderstanding and impede the progress of the dialogue. So, on January 11, 1986, the Republic proposed to the United States and the south Korean authorities that all military exercises should be suspended while the dialogues are in progress.

Unfortunately, this proposal met with disregard, and the north-south dialogue was suspended temporarily like in 1985 because of the "Team Spirit" joint military exercises conducted by the United States and south Korea from February 10 to mid-April. To put an end to such vicious circles and ease tensions on the Korean peninsula the tripartite talks should be held at an early date.

UPSURGE OF ANTI-US, ANTI-FASCIST STRUGGLE FOR DEMOCRATIZATION IN SOUTH KOREA

1

In the past south Korea was the only "land without an anti-US struggle" in the world.

However, occasioned by the massacre of Kwangju citizens in May 1980, fundamental change took place in the south Korean people's feelings towards the United States.

In connection with this mass slaughter in Kwangju, the US troops behaved as follows:

"Wickham, commander of the US army in south Korea, ordered to dispatch the 20th division of the south Korean army stationed north of the Han River, Seoul, to Kwangju to put down uprising there and threw the divisional force of some 10,000 strong into the city.

"In addition, an army of 3,000 effectives under the command of Chun Doo Hwan were called out for the purpose. The US army stationed in south Korea consented to the commitment of the south Korean army under their command and they themselves undertook a number of duties in suppressing Kwangju."

The masses of south Korea will never forget this and never forgive their unheard-of atrocities for good.

Formerly, the anti-fascist struggle for democratization of the south Korean people was aimed mainly at opposing the military dictatorial "government" and winning freedom and democracy and human rights. But, as the south Korean people come to see through the true nature of the US and south Korean puppet armies and know who is their true enemy after the establishment of the Chun Doo Hwan "government" and the mass slaughter in Kwangju, it inclines to oppose the United States and is turned into the

“struggle against the United States for independence”, that is, the struggle for national liberation, the struggle to win back the sovereignty of the nation and reunify the country.

One of the events which showed the upswing of the anti-US struggle for democratization in south Korea is the case of arson on the US cultural centre in Pusan in March 1982. And in April 1985, when the struggle was waged against Chun Doo Hwan's visit to the United States the struggle to occupy the US cultural centre in Pusan was waged and this developed into anti-US and anti-Chun Doo Hwan demonstrations. The youth and students declared this was a “struggle for opposing outside forces and defending national independence” and staged vigorous demonstrations day after day under the slogans “Opposition to south Korea-US-Japan tripartite security”, “Opposition to US pressure on south Korea to open markets,” “Chun Doo Hwan, step down!” and others.

With the beginning of May, this struggle was expanded to the seizure of and the sit-in at the US cultural centre in Seoul. In May alone some 200,000 students from 82 universities held anti-US demonstrations on 741 occasions. This brought about a grave situation never known in the 40-year-long history of south Korea-US relations.

According to the public opinion poll, those who considered the “US aid necessary” accounted for 82 per cent in 1976 but after the Kwangju incident those who were distrustful of the United

States amounted to 65.2 per cent.

In addition, according to the public opinion poll conducted by the newspaper *Kyonghyang Sinmun* in May 1981, those who demanded national independence opposing dependence on outside forces accounted for 92.8 per cent.

To quote the opinions of 845 students canvassed by the newspaper of Seoul University in 1985, 91 per cent considered "the national reunification is more important than the problem of existence"; in reference to the international relations, 60.3 per cent stressed the "importance of independence", 25.5 per cent "the importance of economic interests", 14.7 per cent "the importance of security" and only 1.3 per cent "the importance of ideology".

Like this, the anti-American consciousness of the south Korean people who have come along the thorny path, suffering the loss of a large number of democratic figures, students, intellectuals and workers makes a new substantial change and upswing.

2

Today south Korea is beset with an unprecedentedly acute economic crisis.

In November 1985 an assemblyman from the New Democratic Party declared at the National Assembly that "the government had the foreign loan go up to 25 billion dollars only in five years", but its total is now exceeding 40 billion dollars. Economic depression by foreign loan

causes a vast number of the semi-unemployed and the jobless.

The employment percentage of the university graduates dropped to 55.6 per cent in 1985.

And the US protectionist policy and its demands for opening of the south Korean markets are tormenting the south Korean masses. The United States invoked Article 301 of the US trade and commercial law on south Korea on two occasions. In July 1985 it controlled the export of 274 kinds of south Korea-made goods to the United States, in September took measures of restricting 43 per cent of the south Korean exports to America for a year and half, and in October prohibited the import of even albums which were not an item on contraband list. Owing to this, 34 companies went bankrupt, throwing over 2,400 workers out of employment. This enraged the popular masses. On the other hand, the United States openly threatens with the word that "if south Korea does not comply with the demand for freeing of import, it will restrict its export to the United States and prohibit US aid through funds and money market," and demands south Korea to completely liberalize the commercial, capital, communications and intelligence industries markets. Not only this.

The United States urges south Korea to open latter's "intellectual proprietorship" market to foreign intercourse, while forbidding south Korea the use of US "intellectual proprietorship" including patent right, copyright and rights to prizes.

Chun Doo Hwan meekly complied with the US demand for freeing of south Korean markets and at the close of October, 1985, he liberalized markets for 603 kinds of imports. Chun Doo Hwan showed his true colour as the stooge of the United States, babbling "Promoting liberalization is the uncontrollable development of event," and "Criticizing liberalization itself became out of date." The masses of people complain, "They intend to strip us of all properties", "The measures taken by the United States are tantamount to an outrage aimed to strangle not only 700,000 textile workers but also 4 million of their families."

The economic crisis caused by state financial bankruptcy is stirring up the voices of protests against Chun Doo Hwan and the United States. But, at the same time, suppression is severe.

In March 1986 a 27 years old worker of the Kuro industrial district in the suburbs of Seoul burned himself to death in protest against the harsh suppression of the struggle for wage hike.

Following this, the workers of the Kuro industrial district and other various districts staged strikes and sit-ins evincing their protest and solidarity. The youth and students and men of culture held demonstrations in streets and made public a statement calling for the suspension of the suppression on the labour movement. Thus the workers' struggles for the right to existence are gaining momentum in all parts of south Korea under the support of the broad masses of the people.

KOREA'S INDEPENDENT, PEACEFUL REUNIFICATION AND JAPANESE PEOPLE'S SOLIDARITY

By Way of Conclusion

In the age of Chajusong when the popular masses create history in accordance with their will and demands no force can prevent the realization of Korea's independent, peaceful reunification.

Today when the people in all regions of the world are waging a vigorous struggle for safeguarding Chajusong, the Korean people put forward the practical proposals for national reunification waging a struggle for "independence against the United States" and for "democratization against fascism" and are striving to bring about "one Korea" by achieving great unity of the nation without recourse to armed forces, upholding national sovereignty.

However, until today, Japan which brought Korea under its colonial domination before the war has pursued the policy of military tie-up between Japan, the US and south Korea and has been desperate to expand and strengthen the structural adhesion between Japan and south Korea. In league with the United States, Japan served as the biggest patronizer of the Chun Doo Hwan military fascist regime in dealing with

many questions such as the "political settlement" of the Kim Dae Jung incident, "case of Seoul metro" and the "joint development of continental shelf", and aggravated the situation.

After Chun Doo Hwan took power Japan, instead of reflecting on its wrong, continued to expand and strengthen adhesion between Japan and south Korea qualitatively and quantitatively and manoeuvred to forge out "two Koreas". The economic "aid" of 6 billion dollars showed how closely Japan and south Korea were tied up and that Japan swayed the destiny of south Korea.

Moreover, the repeated revision of textbook of Japan's history reveals the dangerous ambition of the Japanese militarists and at the same time this warns that the democratic, national education of the Koreans in Japan will face a new attack.

In these circumstances how should we Japanese people unfold the solidarity movements for supporting Korea's independent, peaceful reunification?

First, we must continue to accuse and condemn Japan for its reactionary acts.

In the past the Japanese imperialists pointed out in their "policy toward Korea" (June, 1905) that the fate of south Korea was linked with security of the empire and they could not remain indifferent to its being subordinate to other country.

The events are going on just like this today. We must further intensify the struggle for condemning the Japanese monopoly capital which

goes against the stream of history for its neo-colonialist aggression on Korea. This struggle is directly linked with the struggle of the Japanese workers for improving their conditions, establishing their rights and defending peace and democracy.

Secondly, voices should be raised higher at home and abroad, demanding the unconditional and complete withdrawal of the US army, the prime mover that obstructs the reunification of Korea and turns Korean peninsula into the hotbed for a most dangerous nuclear war.

This is tantamount to the struggle to bring into effect the withdrawal of the US army from Japan and is linked with the anti-war, peace movement of Japan which is aimed to repeal the Japan-US security pact.

Thirdly, we must intensify the struggle against the manoeuvrings to fake up "two Koreas". We must denounce scheming to promote dialogue presupposing creation of "two Koreas" through "simultaneous presence in the UN" or "cross recognition" and actively support the Korean people in their struggle for independent, peaceful reunification of the country. For this, while endeavouring for the solidarity with the Korean people, we must radically change the Korean policy of the Japanese government, another prime mover that makes haste to rig up "two Koreas" in order not to make it interfere in Korea's reunification.

Fourthly, we must extend active support and encouragement to the south Korean people who

struggle self-sacrificingly for Korea's reunification and the restoration of democracy, and strengthen our solidarity with them. In particular, democratization of south Korea is an indispensable requisite for Korea's reunification and, at the same time, it is directly connected with the struggle of the Japanese workers against the Japanese government which is tied up with south Korea.

Fifthly, our movement based on the aforesaid principled stand must, first of all, strengthen the friendship and solidarity with the 700,000 Koreans in Japan. I think it is important for us teachers to take the lead in the struggle for having the Koreans in Japan enjoy the democratic national rights and at the same time to promote mutual intercourse and cement friendship and unity in order to strengthen the international solidarity.

IN CONSIDERATION OF A NEW, TENSE SITUATION

The reactionary ruling circles of Japan, the United States and south Korea raised military tension on the Korean peninsula and kicked up war rackets madly in order to tide over a terrible political and economic crisis.

We resolutely oppose the anachronistic "Team Spirit" joint military exercises of the United

States and south Korea.

At the same time, we consider that Japan's policy of submitting to the United States is a serious obstacle to Korea's reunification, and think that to make Japan independent is of great importance to Korea's reunification and for this, we must vigorously unfold various movements.

Korea's reunification is an important question concerning the destiny of the Korean nation and it is also a question of vital importance for peace of Asia and the rest of the world.

However, the military tension is aggravating on the Korean peninsula.

In these conditions President Kim Il Sung advanced a new country-saving proposal in his policy speech, *For the Complete Victory of Socialism*, delivered at the 1st Session of the 8th Supreme People's Assembly on December 30, 1986.

Noting that the most urgent national task for the government of the Republic is to achieve the independent, peaceful reunification of Korea, he stressed the necessity of realizing it at an early date. He said that at present the first and foremost task is to "ease tension to ensure a durable peace on the Korean peninsula, and to create favourable conditions for peaceful reunification", and as the practical ways and means for this solution it is necessary to relax the sharp political confrontation and military tensions at the earliest possible date and to create an atmosphere of sincere trust in the nation.

Analyzing the political situation in this way,

the President proposed to hold the north-south high-level political and military talks which will have to discuss questions that follow:

First, to remove the present political confrontation through promoting the national bonds by refraining from slandering each other and by realizing multilateral cooperation and interchange between the north and the south;

Secondly, to ease the present tension through reducing the armed forces, stopping an arms race, turning the Demilitarized Zone along the Military Demarcation Line into a peace zone and refraining from large-scale military exercises;

Thirdly, to increase the authority of the Neutral Nations Supervisory Commission;

Fourthly, to organize a neutral nations inspection force with military personnel from Czechoslovakia, Poland, Switzerland and Sweden which are members of the Neutral Nations Supervisory Commission, as an organization to watch the military actions of both sides in the Demilitarized Zone along the MDL.

Fifthly, in addition, the Republic is ready to discuss any proposal made by the south Korean side, if it will help to relax the political and military situation.

However, such efforts made by the Republic bore no fruit owing to the insincere attitude of the south Korean side, and on the contrary the tension is heightened due to the "Team Spirit 87" war exercises.

The south Korean authorities correlate movements of the students in south Korea with the

north and intensify "anti-communist" suppression. On the other hand they are slandering that the north is "planning to invade the south" before the 1988 Olympic Games and that the Kumgangsan Power Station which is under construction according to the long-range plan for socialist economic construction is for "attacking by means of flood". In this way they whip up compatriotic confrontation and "anti-communist" propaganda.

The proposal for north-south high-level political and military talks which was made by the President in these conditions is a proposal of epochal significance for dispelling the distrust and easing tension between the north and the south.

In his policy speech, the President declared that if the north-south high-level political and military talks and the dialogues in different fields take place successfully top-level talks between north and south can be held to discuss the fundamental questions for national reunification.

The President stated that in order to guarantee a durable peace and create the prerequisite for peaceful reunification, the tripartite talks should be held between the DPRK, the United States and south Korea, and stressed two things which run as follows:

First, the most reasonable way to reunify the country independently is to found the Democratic Confederal Republic of Koryo as proposed by the Sixth Congress of the Workers' Party of Korea;

Secondly, the question of national reunification

must be settled in accordance with the will and demands of the entire Korean people and for this it is desirable to convene the joint conference of the political parties and other organizations representing the general opinion of the people of all strata in the north and the south.

The proposal made by the President is a concrete expression of the policy of rejecting the interference of outside forces and expediting the national reunification on the principle of great national unity, the policy which the Government of the Republic has abided by.

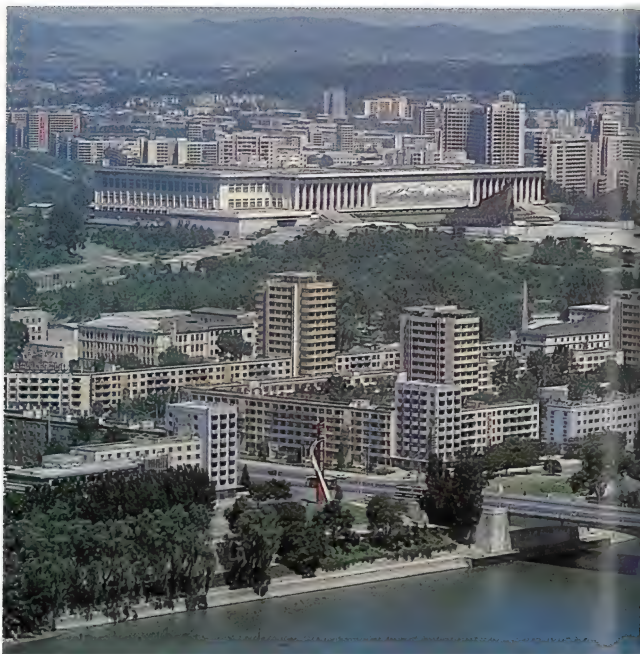
This proposal shows that the Republic strives in earnest for peace of the Korean peninsula. It has greatly contributed to peace of Asia and the rest of the world, so it is of great significance. If the south Korean authorities sincerely hope to solve the Korean question by peaceful means, they must accept this proposal.

We once again support the highly important, new proposal to hold the north-south high-level political and military talks which will make breakthrough on the way of national reunification and express our solidarity.

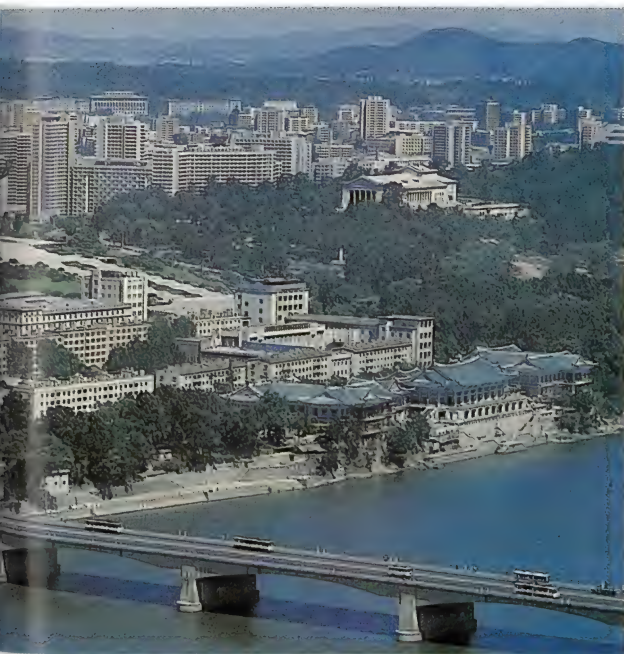
February 1987



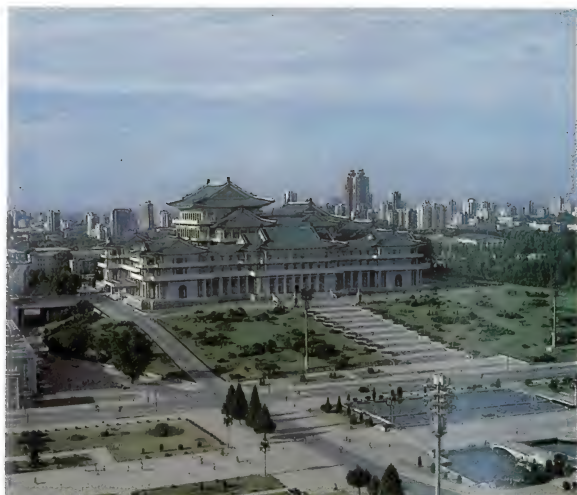
The dear leader Comrade Kim Jong Il giving guidance to the instant rice factory on the spot



A view of
Changgwang
Street



A partial view of Pyongyang



Grand
People's
Study House



Table-Tennis
Gymnasium in
Chongchun Street



Handball
Gymnasium in
Chongchun
Street



Ice Rink



Mangyongdae Fun Fair



Double-loop Jet Coaster



Monstrous Octopus



Yonggwang Station

PYONGYANG METRO



Puhung Station



Hwanggumbol Station



Students learning to drive a lorry



Schoolgirls practising calisthenics



A scene of camp life



Relief goods from the Republic bearing aspiration for national reunification conveyed to flood victims of south Korea across the Military Demarcation Line



Rim Su Gyong, delegate of the National Council of Student Representatives (Chundaehyop) of south Korea to the 13th World Festival of Youth and Students held in Pyongyang

THE TOWER OF THE JUCHE IDEA SOARING HIGH TO THE SKIES

Masamoto Tadaomi

Member of the Tenth Korea-
visiting Team of Hiroshima

I thought to measure the state of affairs in the world against the standards of Japan full of diverse contradictions without traveling abroad all my life. This thought so hardened that it deserved to be called fanatic. Whenever I was advised to travel abroad, I adhered to this fanatic idea like an unshakable creed.

The officials of Chongryon, the teaching staff of the Korean high school in Hiroshima were all good people. I was on friendly terms with them, as they were kindhearted, though poor. When the director of the school advised me to visit Korea, I could no longer decline his advice.

The vast expanse of clouds seen through a small porthole of the plane heading for Korea was really beautiful.

Clouds shining with the glow of the sunset seemed to be hillocks rising one after another with a walled palace at their foot.

The evening sunrays breaking through the

rifted clouds reminded me of the deep and dark seabed.

The Democratic People's Republic of Korea was far beyond the banks of clouds. This country was beautiful and clean and its people were honest and modest.

I toured Hiroshima Prefecture with the slide-film prepared from one hundred photos I had taken in Korea. The people in Takamiya near Chugoku mountains warmly received me and those in Ogaki on the shore of the Inland Sea of Seto watched the slidefilm with deep interest.

They all seemed to be anxious to know about the Republic.

It took an hour to show one hundred filmstrips and half an hour more to offer an explanation of the itinerary of the journey, speaking in Korean and singing a Korean song.

When I despaired of Japan as a boy, teachers taught me to pin hope on the wealthy United States and its "democracy", which is an old story now. However, when I found that the United States was built on absurd lies I shifted my hope to Italy and France. Then I transferred my hope to the Southeast Asia, but my dream failed to come true.

I found my dream converted into reality in the Republic.

Rich green rice-fields, lusty clusters of rice plants, frogs clutching at them and floating on the water, maize fields presenting a sea of milky flowers, orchards and small yet juicy apples, pine groves free from caterpillars and well-tended

hills, the riverside with extensive white sand-bank, expanse of sea, an extensive beach and merry cries of girls....Such are the scenes of the Republic.

The streets of Pyongyang are lined with high-rise apartment buildings. The Tower of the Juche Idea rises high to the blue summer sky and the stream of the Taedong River is crystal-clear.

Along the riverside clad in thick foliage there stand high-rise dwelling houses in rows in parallel with a greenbelt.

Some people are seen walking leisurely along the pavement shaded by tall roadside trees, among them young people reading a book.

There are boats afloat on the river and women aboard them shout to the people on the riverside and pass by them.

Towards the evening anglers are seen there.

Underground railways are laid deep down underground.

People say, "As you see, our country exists whether the United States and Japan recognize it or not", "Our activity is guided by the interests of the people. We build everything for our people by their efforts, drawing on our own natural resources." In conclusion, shown on the screen were a waitress with chubby cheeks, serious-looking Mr. Paek, Mr. Hwang speaking correct Japanese and Mr. Kwak's sincerity as befitted a young man.

After seeing the slidefilm, a carpenter in Takamiya said, "I wish I live in the Republic. People there live without worry about money." The

next day he showed me the house he had built.

A person who was denied schooling and had spent two thirds of his lifetime in prison, being made the scapegoat for other man, remarked, "The Korean children free from worry about food are full of vitality."

He learned how to write his name at the age of 50, he said.

A person from Ogaki said, "The Republic gives its people life and knows how to bring them up. They share joys and sorrows with one another. Therefore, every person is treated all alike." He had been expelled from the primary school in the third grade, and then had worked successively as a help for fishermen, navy and engineer of a fishing boat.

A middle-aged woman said, "I want to go to the country free from discrimination."

The night advances far unnoticed when the show of the slidefilm concludes with the loud singing of a Korean song. People with their back bent recede into the quiet of the night.

The Republic affords us a vista of the future.

VALUING THE PEOPLE'S MENTALITY

Kato Kiku

Member of the Tenth Korea-
visiting Team of Kochi

At the send-off arranged for us leaving for Korea, I heard my elders say, "I visited many countries in the world. But I have never seen such an admirable country as the Democratic People's Republic of Korea. Education in it is on the highest level in the world," "I wish you a good journey. You will get a deep and favourable impression there."

I heard those who had been to the Republic say many times that Korea was a good country.

I was very happy to visit the country I wanted to see.

I left for Korea, intending to make observation there, paying special attention to the following two points:

First, education, particularly, how the physically handicapped children are educated:

Secondly, women problems. I wanted to ascertain through observation and personal experience how the Juche idea is implemented in the people's life as the saying goes, "Seeing is believing."

On arrival in the Republic the well-arranged fields, extensive maize fields and verdant rice paddy fields caught my eyes. I felt my heart leap, reminded of the words "rich Korea" of a song I used to sing in my school days.

I called at the Rungna Primary School and the Changgwang Kindergarten in Pyongyang.

The school and kindergarten children gave a performance prepared with all sincerity in honour of us.

The beautiful melody and their expressions... As compared with the Japanese children, they were bright-faced, cheerful, disciplined and full of conviction. At the sight of them, I warmed up to them, feeling a lump in my throat and my eyes moisten.

Around the school there were planted home-grown apple and pear trees and grape vines and animal and fish specimens were also displayed.

In addition, there was an indoor swimming pool which was run all the year round. In the playground as large as an amusement park a mini train was seen running with children aboard.

There were all the necessary educational facilities, including classroom furnished with tricycles.

They left nothing to be desired.

There was no class nor school for the crippled children. They are said to attend the ordinary school with the help of the other children. There was no need to compare with the education in Japan, where there are schools exclusively for the crippled children and they are discriminated. I wondered why they were treated differently.

Whenever I saw the children of the Republic, I was reminded of their colleagues in Japan. In the Republic where education is given free of charge and juvenile delinquency is unknown, school, social and home educations are blended as one and through education children are prepared mentally, morally and physically. This makes me think over the words, "Children are the kings of the country."

I carried back the ineffaceable favourable impressions about the women in the Republic.

Still vivid in my memory are the women in white shoes who went to work with dignity, a little white handbag in hand, those who gave convincing explanation with pride, women who were reading attentively books on a bench in the Potonggang Pleasure Park, women employees at the hotel and unfamiliar women I met in the street.

How attractive they were! How different they were from Japanese women in gay attire!

Keeping the Law on Sex Equality in mind, I asked about discrimination against working women and protection of mothers. The reply I got is, "Women have to go to work, while bringing up children and doing domestic chores.

"It is true that women are more heavily burdened than men. Therefore, man and wife help each other in family and measures are taken to lighten their work by lessening their household duties and the working mothers are protected by the state. In addition, women are as able as men and meticulous in work, and it is common occur-

rence that hard-working women are appointed as cadres."

I acquired a clear idea of the ideological and moral qualities essential for man. I personally experienced and admired the politics of the Republic based on them.

Lack of unemployment and worries about life and old age, juvenile delinquency, anxiety about examination, and composure they derive from the fact that food, clothing and housing essential for human life are provided by the state and they are free from the worries about life, and confidence in the country's future—these are source of beauties of Korean children and women, I thought.

The beauties and emotional and aesthetic tastes of the people were born due to the political idea of the country valuing man, I supposed.

During my ten days' stay, I saw the sights of the sea, mountains and shows in theatre and studied.

Mixing with broad-minded people, I felt reborn as a true man. I was grateful to them for providing me an opportunity to think over the beauties and worth of man.

I got a deep impression that we should learn the Juche idea essential for the state building.

SOCIALIST CONSTRUCTION BASED ON HUMAN REMOULDING

Nakanishi Tadashi

Member of the Korea-visiting
Team of Himeji

The Korean people had been deprived of their language and their surname owing to the Japanese occupation of Korea in 1910. They were brought under colonial rule without passing the capitalist stage from feudal society under the rule of the Li dynasty.

This gave rise to the democratic movement and then to the revolutionary movement led by President Kim Il Sung which resulted in the liberation of Korea in 1945. They are now pushing ahead with building of socialism and communism.

Korea carried out the anti-imperialist, anti-feudal democratic revolution immediately after the downfall of colonial rule following the feudal society.

Therefore Korea immediately after the liberation was in an extremely difficult condition, having no intellectuals and technicians to speak of.

President Kim Il Sung waged the revolutionary struggle in the northeast regions of China and

on the borders of Korea and China. In this course he enunciated the Juche idea and set forth the revolutionary theory to suit the specific conditions of Korea.

The Juche idea is based on the philosophical principle that man is the master of everything and decides everything.

That man is the master of everything means that he is the master of the world and of his own destiny; that man decides everything means that he plays the decisive role in transforming the world and in shaping his destiny.

The Korean revolution has been successfully carried out in accordance with the Juche idea authored by President Kim Il Sung and under his distinguished leadership.

Victory in the Korean revolution can be said to be mainly attributable to President Kim Il Sung and the Workers' Party of Korea that have energetically enlisted the popular masses in the socialist and communist movement.

Having founded the WPK, President Kim Il Sung paid a profound attention to winning over the popular masses to the Party, inducing them to realize the advantages of socialism and communism of their own accord instead of by coercion.

During my visit to Korea I learned that the Korean people, young and old, and children are all armed with the Juche idea and are being transformed into the communists of Juche type possessed of the Party's work method and work style. I came to know that a goal was set of

making higher education compulsory in the near future for the intellectualization of the whole of society, that people were convinced of the advantages of socialism and communism and that there has been established the firm system unswayed by the big capitalist powers. I felt that the Korean people are advancing towards the complete victory of socialism and came nearer to communist society than other countries in the world.

HUMAN LIFE BASED ON THE JUCHE IDEA AND IN HARMONY WITH NATURE

Kanaizuka Yoshihiko

Member of the Korea-visiting
Team of Chiba

During my visit to the Democratic People's Republic of Korea, the country of Juche, I learned a great deal, looking round various establishments and making inspection tours.

The buildings in towns and villages were well laid out and kept clean.

I was astonished to find that the Republic was free from environmental pollution.

In this light I would like to refer to different aspects of the Republic.

How does matter stand with Japan in this respect?

Heavy air, water and soil pollution, noise, vibration, subsidence of ground and offensive odour due to activities of enterprises and other human activities do harm to the health and life of the Japanese people to such an extent that Japan may be called the kingdom of pollution.

In view of this fact, let me express my im-

pressions I got during my visit to Pyongyang and other regions of the Republic. Japan faces a social problem posed by air pollution by the soot, sulfur dioxide and other gases discharged by many factories in the outskirts of cities, car fumes, waste, noises from cars and trains and smoke, but how is the case with the Republic?

As for cars, the common people use the trolley buses as means of locomotion instead of private cars. Underground railways run north-south and east-west through the central part of the city for the convenience of the working people. Their fare is very cheap. Tractors and large-size goods trucks are allowed to enter the central part of the city only after eleven p.m.

The city planning provided for elimination of traffic noises and use of electric traction free from exhaust fumes.

The city of Pyongyang is one of the industrial centres of Korea.

There are many up-to-date factories of heavy industry including machine-building industry, fuel and power industry, building-materials industry and light industry such as textile industry, foodstuff industry, daily-necessities industry.

But most effective measures are taken against the environmental pollution. Many things are instructive to us Japanese. The important thing is siting of factories. In the central part of the city there are sited many light industrial factories instead of heavy industrial ones.

What is common in building factories is that

in the stage of design researches are made into air and water pollution, noises, subsidence of ground, vibration and offensive odour that may occur in the process of construction of factories and production and their effect on man and nature and safety measures against them are examined before their construction is undertaken.

As for the problem of water pollution, in the Republic wastewater from factories is discharged into rivers after fully filtering it in purification facilities.

As for sewage disposal in Japan, the effluents from factories which are below the degree of required purity are released into rivers, which poses a social problem, whereas in the Republic strict supervision is exercised lest polluted wastewater flows into rivers so that it does not cause harm to the health of people.

Of course measures are taken against vibration, noises, sinking of ground and fuel smell. As a result, the Korean people live in safe and clean environment. The following fact bears witness to this. Early in the morning old men and workers are seen angling along the banks of the Potong River by the Potonggang Hotel. This is a scene of every morning. They land crucian carp and other fish. Red and yellow flower beds are arranged in different places of the Potonggang canal.

They, floating on the water, present a pleasing spectacle.

This is a kind of measure against environmental pollution.

If you take the train leaving Mt. Myohyang for Pyongyang you will see at your right hand the leisurely flowing Chongchon River serving as border between South Pyongan Province and North Pyongan Province. Entrenched along this historic river, General So Hui repelled the hundreds of thousands strong Kitan aggressor army which intruded into Korea in October 993. Along the river paddy fields swaying with the ripe golden ears of rice, maize and vegetable fields extended up to the hills overgrown with pine trees. On the riverside there were hardly seen houses. At the first flush the river seemed to flow through the uninhabited mountain areas, but children were seen catching fish around a road bridge.

White trouts are bred in a large number in the Kujang fish farm which is fed by the stream rising in Mt. Myohyang. According to the menu hung in the dining hall of the hotel, mullet soup, mullet soup and rice, seasoned raw mullet, steamed mullet, noodles in mullet soup were served there.

From old times mullets are raised in Pyongyang, Sunchon and Nampo situated on the Taedong River. We saw people catching mullets at the Ponghwa Barrage on the Taedong River. In the estuaries of the Chongchon and Taedong Rivers mullets, *kinyom* fish and others occur in a large number.

Mullet fishing cooperatives supply a large quantity of mullets to the people every year.

The Wonhwa Cooperative Farm is in some

forty minutes' auto ride from Pyongyang. The top of the hill behind the farm commands a view of the well-arranged farm fields like a park. We were served with boiled maize ears, apples, pears and grapes gathered here.

In reply to my question about the application of agricultural chemicals, the farm's chief agronomist said that the use of all the chemicals harmful to the health of people was prohibited in the Republic.

In case the applied agricultural chemicals are not dangerous to the life of threadworms in the maize ears, pollution in agriculture is out of the question.

Small fishes such as crucian carps and loaches were seen in rice fields. In the irrigation canals and ditches into which water flowed from paddy fields when irrigation water was changed there were seen a swarm of small fishes which could be caught by hand. All the rivers of the Republic including the Taedong and Chongchon Rivers are said to be inhabited by fish.

Around the canals in front of the Potonggang Hotel there are several large ponds over which big dragonflies swarm towards dusk, so children with nets romp about to catch them.

Looking round different parts of the Republic, I saw that human life was in good harmony with nature. Of course, the air was clear, streets were surrounded by green belts and the workers' dwelling houses were fringed with shade trees. The Juche idea is a philosophy that serves man. What is harmful to man is not produced.

What is beneficial and necessary to human life is produced and consumed. There is no environmental pollution in the Republic where the Juche idea is implemented because in factories, towns, countryside and social life and in all others man-centred approach is adopted.

THE ANIMATING SPIRIT OF KOREA

Washizuka Daijo

Head of the Ninth Korea-
visiting Team of Oita

The Democratic People's Republic of Korea, "near yet distant country", is suffering from the tragedy of national division owing to the colonial policy of US imperialism in tense international situation even today, 40 years after liberation.

Nevertheless, Korea advances without the slightest hesitation, taking pride in being the best socialist country in the world. During my fortnight's stay in this country I was stunned to see the leaping spirit of the Republic. It was shortly after President Kim Il Sung had returned from his goodwill visit to the USSR and the east European countries. His historic visit helped us form an idea of Korea as a "model country of socialism". The entire people of the Republic were full of confidence and were bringing about a great upsurge in socialist construction. I think we visited Korea in a very significant year.

I remember that Korea has underwent an ordeal because of Japanese rule and US imperialist rule over south Korea for nearly one century since

1910. It is only 30 years since the entire people had turned out in high spirits for the reconstruction of the country. I express my admiration and respect for having achieved today's prosperity at an extremely rapid rate.

In his reminiscence President Kim Il Sung said that one of the most arduous struggles they had ever waged was the struggle to rise up from the war debris.

The *Korean Review* reads: "After the war the situation of the country was so difficult and we had so many problems that we were quite at a loss what to do first. However the Korean people were never dejected nor wavered at all."

Through this fact I was convinced that today's successes of Korea have been registered because all the people studied hard, made persistent efforts and are united based on President Kim Il Sung's Juche idea that the destiny of the nation should be shaped by itself.

We arrived at Pyongyang on July 24, via Beijing and left Korea on August 7. During our stay there we were accorded kindly hospitality of many officials from the Korean Society for Cultural Relations with Foreign Countries, took part in the seminars on the Juche idea and inspected educational, cultural and social welfare establishments which were well furnished. In this course I saw the implementation in different domains of the man-centred Juche philosophy that man is the master of everything and came to view many things in different light.

We inspected kindergartens, primary schools

and senior middle schools that gave the 11-year compulsory education and universities and the Grand People's Study House, the social educational establishment. Through my inspection I was firmly convinced that all the people, irrespective of sex and age, studied hard. We saw young pupils eager to study with enthusiasm and university students engrossed in reading in the shade of trees.

The atmosphere of study pervading the Grand People's Study House surprised us. It has a total seating capacity of 5,000, but it is visited by 10,000 on an average every day, they say. When we visited it, we found that all the seats were already taken and extra seats were arranged in the corridors.

Particularly we could see old men studying in this or that room. We admired their zeal for study. This country attaches great importance to education before anything else, because the successors to the revolution are trained through education. This was clarified in the *Theses on Socialist Education* that was made public by President Kim Il Sung in 1977. He said:

"Education is a decisive factor in the revolution and in determining the fate of the nation. Without education there can be neither social progress nor national prosperity, at any time or in any nation."

The beaming faces of the people on the street, capital city Pyongyang wrapped in fresh verdure, well-tended fields without leaving an inch of land idle in contrast to Japan where waste land

increases every year due to the policy of reducing the cultivated land, the economic plan fulfilled far ahead of schedule.... I wonder what great change will be brought about in one, three or five years. The historic cause of abolishing taxation has been effected and social secure system already completed. This means the Chollima spirit, I suppose.

Through the visit to Korea we felt as if various germs of capitalism were completely stamped out at the hand of the Republic.

The important task confronting the Republic is to achieve national reunification. The Republic has proposed three-way talks, which is highly appreciated and supported internationally as the most concrete and realistic one. We render active support to the proposal and will appeal to public opinion and energetically launch mass movement in Japan. I think this is our immediate task.

IN SUPPORT OF THREE-WAY TALKS

Nawa Shojo

Member of the Ninth Korea-
visiting Team of Himeji

At the banquet arranged in honour of us by the vice-chairman of the Kaesong City People's Committee we were pained to hear him say, "70-80 per cent of the population of Kaesong live with their families divided into the north and the south. They have not heard from each other since the conclusion of the Armistice Agreement."

When we were given lecture or made inspection tour during our visit, we often heard the words "holding of three-way talks for the Korea's independent, peaceful reunification." Especially we heard detailed explanation about it from Hwang Jang Yop, the director of the Korean Social Scientists' Society and concurrently the secretary of the Central Committee of the Workers' Party of Korea and Pyon Sung Dok, the bureau director of the Korean Society for Cultural Relations with Foreign Countries.

We express our gratitude to them for this.

The question of Korea is not only limited to Korea, but also is related to Japan, Asia and the rest of the world. The peaceful reunification of

Korea is not only for peace in Korea, but also for peace in Japan, Asia and the rest of the world. After liberation from Japanese imperialism south Korea has been reduced to a complete colony and the occupation area of America. This is proved by the politics, economy, military and culture and all other aspects of south Korea. The "Team Spirit" military exercises have been stepped up year after year and acute tension has been created on the Korean peninsula since Reagan took office. As the past history shows, there are numerous instances of imperialists having provoked aggressive wars under the pretext of military exercise.

In south Korea are deployed more than 1,000 pieces of nuclear weapons, and the yield of each of them is 1,000 times as much as the A bomb dropped in Hiroshima. It is said that their nuclear missiles are aimed at the Republic, the USSR and China. It is dangerous to these countries and Japan as well.

In case another war breaks out on the Korean peninsula, it will turn into a nuclear war and, at the same time, involve Japan. "Emergency in Korea" means "emergency in Japan" after all.

It is regrettable that the Japanese fascist dictators are further strengthening the tripartite military alliance in collusion with the United States and south Korea.

Japan is being dragged into a war step by step. It is quite opportune that around this time on January 10, 1984 the Republic proposed "three-way talks" and set forth the clear-cut way for

the "independent, peaceful reunification of Korea". Therefore, it is quite natural that the voices in support of the three-way talks rose all over the world. It is an independent need of men who wish to live a true life as befits man to prevent the danger of nuclear war. President Kim Il Sung has advanced policies and proposals for the independent, peaceful reunification of Korea, which were invariably based on the Juche idea.

The five-point policy for national reunification he advanced in 1973, the ten-point policy of 1980 for the Democratic Confederal Republic of Koryo and the proposal of 1984 for three-way talks are all just because they are run through with the Juche idea.

But how is the case with the United States, south Korea and Japan?

Whenever the Republic put forward the policies for national reunification, they came forth with the proposals for creating "two Koreas" such as the "simultaneous entry into the UN", "cross recognition", "four-way talks" and "six-way talks". They only reveal the scheme of the United States to turn south Korea into their perpetual colony.

It is essential for the reunification of Korea, the aspiration of the Korean nation, to hold three-way talks between the Republic, the United States and south Korea.

There is no other alternative but to achieve the peaceful reunification of the country through three-way talks.

We support the three-way talks and should energetically launch campaign for it, because

peace in Korea concerns peace in Japan and the rest of the world. For the purpose it is essential to stage the movement for anti-war, denuclearization and peace. Children should be brought up to love peace and hate war lest "the schoolchildren should be sent again to battlefield". The working masses must deal a telling blow at the reactionary Nakasone-led government of the Liberal Democratic Party that is engrossed in the buildup of military strength.

Mr. Hwang said: "The masters of Korea's reunification are the Korean people themselves", "To isolate the United States leads to make the countries the world over and the world independent."

Bearing his words in mind, we should step up and develop the movement in support of the three-way talks for the independent, peaceful reunification of Korea in every region and workplace.

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